

THREE SERMONS:

viz.

1. A Commission for an Alsife, granted to the Saints.
2. A close Hypocrite discovered.
3. The Lawfulness of doing Good out of Hope of Reward.

3/6

By *Daniel Cawdrey*, Rector of Great Billing in Northampton-shire.

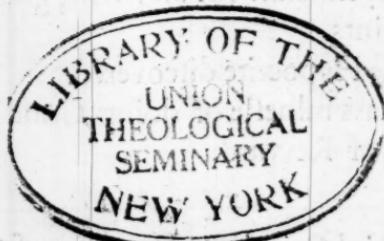
PHIL. 2. 3.

*Let nothing be done through strife, or vaine glory, but in lowli-
nessse of mind let each esteeme other better then themselves.*



LONDON,

Printed by R. I. for Phil. Nevill, at the signe
of the Gun in Ivie-lane. 1641.



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A COMMISSION FOR AN ASSISE, Granted to the SAINTS:

OR,
A Remedy against Lawing.

As it was delivered in a Sermon at the
Assises held at Northampton.

July 9. 1640.

By D. C. Rector of Great Billing
in Northampton shire.

R E V E L. 20. 4.

*And I saw seats, and they sat upon them, and Judge-
ment was given unto them.*

P S A L. 149. ult.
Such honour have all his Saints.

L O N D O N,

Printed by R. Y. for Phil. Nevill, at the signe
of the Gun in Ivie-lane. 1641.

and the
and the
and the

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To the Right VVorshipfull Sir
CHRISTOPHER YELVERTON,
Knight (late) High-Sheriffe of the Countie of
Northampton, all health and happiness.

S I R,



T is the manner of Midwives, so soon as the childe is borne and dressed, to present it first to the owne parents, and then to the view of others. This following Sermon, as it was first conceived by your motion and request (which is to me a virtuall command) so it is but fit and reason, that it should first be rendred back unto you, that the same partie that helped to give it life and bringing forth, might also give it protection and bringing up. The successse and operation that it had (as I am made beleive) in the hearts of them who heard it first speake, made me the more willing to expose it to the eyes of others, to see if it might somewhat prevale to stifle, and (as Hercules the serpents in his cradle) to strangle the lawlesse contentions of this Lawyng age. I have long and often lamented to see how all the world almost is turn'd into one common Tribu-nall, either to sue, or censure others. The great resorts of people in ancient times were wont to be for counsell to the houses of the Prophets: But now the Innes of Court, and Courts of Justice are more pestered with Clients, than the very houses of God. Hence it is, that for the most part, that Profession of the Law thrives best of any; and those that, perhaps some of them, envy an 100. £. per annum to a painfull Levite, with a great deale more ease, themselves get 500. £. and think it nothing.

The Epistle Dedicatory.

nothing. The peevish perverseness of men, is much guiltie
of this thrift. For if men had either so much grace, or wit, so
doe no wrong; or if they doe, or suffer wrong, to be willing to
referre it to their wise and honest brethren, they might have
both more peace in their minds, and also more mony in their
purfes. And I cannot but wonder at the frowardnesse and fol-
ly of men, that rather chuse to referre it to twelve men, and
they strangers, by force and course of the Law; than to two
men their neighbours and friends, by the perswasion of the
Gospel. In which proceedings, there is this disadvantage at
least (besides many more) that where as they might have
chosen Arbitrators, wise and honest, their differences fall of-
tentimes into the hands of many, whereof some are wise per-
haps, but not honest; others are honest, but no wiser than they
should be: In which cases, a good cause, many times, falleth to
the ground. To prevent which mischiefe, was, at least, one
maine intention of this Sermon. Knowing the weaknesse of it
to walke alone, I have sent forth with it, two of its elder bre-
thren, (two other Sermons, preached on other occasions) to
wait upon it, (and with it upon you, Sir) as poore folkes use to
doe, who set the elder to tend upon the younger. Such is your
noble Candor (as I well know) that you will both prospel these
now made your own, and also lovingly accept, what is so duly,
sorespelfully tendered; not only as a private pledge, but also
as a publicke acknowledgement to the world, of my many great
engagements for your many undeserved, undesired favours.
And I shall never cease (till I cease to be my selfe) to solli-
cite the Almighty, for Grace, Mercy and Peace upon your
worthy selfe, your vertuous Lady, and hopefull off-spring:
taking it for none of the least favours, that I may professe
my selfe to bee

Yours in all due respects, and
service in the Lord.

Billing Magna.

Novemb. 20.

1640.

DANIEL CAWDREY.

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June 12.



A COMMISSION FOR AN ASSISE, Granted to the SAINTS.

I. COR. 6. 2.

*Doe you not know, that the Saints shall judge
the world?*



He holy Apostle *Paul*, having, in the Coherence.
former Chapter, taxed these *Corinthians* for their great *Negligence*, in not-
judging that incestuous person, in a case Ecclesiasticall; Now, in this Chapter,
he blames them, for their over-much
Diligence, in going to Judgement, in
a matter civil and politicall. He doth
not inveigh against, much lesse utterly abolish (as some fa-
natical *Anabaptists* dreame) the use of secular Judgements,
which we call going to Law: but onely reprehends the
Abuses, which he observed amongst them, in the use of that,

A Commission for an Assise,

1. Tim. i. 8.

which in it selfe (and some cases excepted) might be lawfull. *Wee know, (to use our Apostles owne words, of another Law, the Law of God) the Law is good, if a man use it lawfully.* Which (at once to confute them, and passe along) wee may easily make good, from this very place. For the same *Apostle* that denies them the use of Law, in regard of some circumstances, allowes it, in regard of others. Hee denies it in regard of *Infidels*, allowes it in regard of the *Saints*, that is, of *Christians*; as the first verse implies. But the best thing may be abused; and so is, too oft, the *Law* it selfe. Yet if the abuse may cry downe the use of a thing, we must pull downe the *Sunne* out of the Firmament. It is true, *Law*, and *Warre*, are much alike: *Warre* is but a more publicke kind of *Lawing*; and *Law* is but a more private kind of *Warring*; and both of them *Remedies* of the last *Refuge*. *Ne hoc quidem remedio egerent.* Yea this we will say more, (if that may please and satisfie our secular *Antinomians*) that if men were but so *wise* and *honest*, as they should be, there would be either none, or little use, either of *Souldiers*, or *Lawyers*. If men had but so much *Honestie*, to doe no *wrong*, or so much *Justice* or *Charitie*, if they doe wrong, to doe *right*; as on the one side, our *Armour* might rust in our houses; so on the other, the *Courts of Justice* might have more *Cobwebs* than *Causes*, more *Spiders* than *Clients*. But this may not be expected (feare it not, O you champions of Warre, or Advocates of either Law) whiles two bitter *rootes* grow in the hearts of men, *Pride* and *Selfe-love*. The one, whereby they will doe no *right*; the other, whereby they will take no *wrong*. The best way therefore, that I know, is to consider seriously, what are the faults that usually men bring, or rather bring men to those *Tribunals*; and, as much as we can, to labour every one to redresse them. Our *Apostle* hath noted some, and the chiefeſt, to our hands.

Errors in going to Law, in x. The Plaintiff, that

Many were their errors in that proceeding: some concern the *Plaintiffe*, some the *Defendant*, some the *Spectators*.

First, the *Plaintiffe*; and what he wants in waight, he hath in number; and they are five.

1. First,

1. First, in regard of his *Adversary*; who is noted, not ^{1. With a bro-} only generally to be a *Corinthian*, but to be a *Christian*: ^{ther.}
Dare any of you, you Christian *Corinthians*: and, *A brother goeth to Law with a brother*, ver. 6. Infidell to goe to Law with Infidell, were not strange. Infidell with Christian was too common. But Christian with Christian, brother with brother, seemes both unnaturall, and (as those times were) unchristian.

2. In regard of the *Judge*, chosen to decide and umpire ^{2. Before Inf-} their controversies : *enī πλαδίνων*, under the unjust, verse ^{dels.} 6, under the Infidels, or unbelievers, and not under the Saints. If brother will goe to Law with brother, let them make choice of Christian Judges. For Infidels to be judged by *Christians*, were per- ^{*Quod eligente voluntarie Inf-} haps not unfit; But for Christians, to refuse Christians, and ^{delium judici-} to chuse to be judged by Infidels, was soulely ^{um Aquin. in} *scandalous. What will the heathens say, when *Christians* are together by the eares, and *Infidels* live in unitie? ^{locum.}

3. In regard of the *Matter*: some trifles, of no moment; ^{3. For Trifles:} as in the later end of this second verfe, *Are you unworthy to judge the least matters?* Should men, that I say not Christians, fight, as two Cocks, for a graine of barley? for a Goose in the grassle? or a Pigge in the corne? It is a fault too common, every peticie difference pesters these Tribunals. *Gallio* should doe well to drive them from the Judgement ^{Act. 18.15,16.} feate, with that word, *I will be no Judge of such matters.*

4. In regard of the *Manner*: with a great deale of *Impa-* ^{4. With Impa-} tience, and impotent Anger: verfe 7. *Why doe you not rather suffer your selves ther take wrong?* why doe you not rather suffer your selves to be defrauded? where the Apostle prevents a secret objection: They might plead; We doe not thus proceed without a caule; we have been wronged, perhaps very much, and may we not seeke the benefit of the Law, to rite our selves? No, sayes the holy Apostle; something should bee hazarded, yea lost, for peace sake. *Christ* your master taught you this lesson, *If any man will take away thy cloake, let him have thy coate also:* Peace is a Jewell, if we knew the ^{Math. 5.} worth

worth of it, worth our buying, at a dearer rate than most men will give for it : And besides, S. James hath told us the disposition of all truely godly hearts, *The Wisedome which is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercy, &c.* Now verily, there is utterly a fault among you, that you want that Christian Patience, to suffer some wrong, rather than goe to Law.

Jam.3.17.

5. Too precipitate.

5. In regard of the *Order* : Law should be your last Refuge, after tryall of all other *Meanes* in vaine. Amongst the rest, *Reference unto* your brethren, should be used : If they cannot end it, the Law is open, implead one another. And this was a principall fault amongst them, that so soone as any difference arose, they ranne or sent presently for a *Writt* to the heathenish Courts, and refused to referre it to the *Saints*, as the first verse intimates.

2. The Defendant,
1. In doing
the wrong.2. In defending
the wrong done.

Secondly, there are other faults that concerne the *Defendant* ; and what he wants in number, he hath in waight.

1. That he did the *wrong*, and so was the occasion, or cause of all, or most of those errors in the *Plaintiffe*, verse 8. *Nay you doe wrong, and defraud, and that your brethren.*

2. That he *Defended* the wrong done, by denyall of satisfaction, to doe his brother right : wherenpon he was forced upon those scandalous and sinfull courses. Nay it may seeme, that he that did the wrong, did not onely defend it, but also turned *Plaintiffe*, (as we call him that begins a suit) and beganne to sue him first, as the manner of some great ones is ; either to vexe him, or make him unable to prosecute the former wrong, or to make themselves seeme innocent ; For, attend the Apostles words : *Why doe you not rather take wrong?* which concernes the *Plaintiffe*, without all question : yea (but addes the Apostle) *you doe wrong, and defraud* ; which, in all congruitie, must concerne the *Defendant* : As if he were both *Plaintiffe* and *Defendant* (a strange mysterie) that is, *Plaintiffe* in the suite, but *Defendant* of the wrong done, by first complaining. However, there was certainly a fault amongst them, in one, or other, or both ; yea, both, no doubt, are too often to blame. *There*

is utterly a fault, that you goe to Law one with another, ὅτι κείματα ἔχετε, verl. 7. that there are any causes between you, which need the judgement and decision of the Law. It is hardly possible to goe to Law, but that the one partie, at least, is faultie.

Thirdly, the *Spectators*, or by-standers, were not altogeth^{er} innocent. Two faults there are to be found in them. 3. The Spectators; their

1. Their simplicitie or *Ignorance*, that they were not able to compromise their brethrens differences, before they went so farre, verse 5. *I speake it to your shame, is it so, that there is not a wise man amongst you? no, not one, that is able to judge between his brethren? but a brother goeth to law with a brother? &c.* Now verily there is utterly a fault amongst you, even you, that stand and looke on these unkind bickerings, and want skill to quiet them.

2. Their sloath or *Negligence*, that they were so lazie, 2. Negli- that they would suffer their brethren to goe to Law, and that gence. under Infidels, rather than dis-ease themselves a little, to compose them, being designed by God himselfe to be Judges of the world. These, I take it, are the principall faults the Apostle finds with this proceeding of the *Corinthians*; which being amended, *Law* is, no donbr, lawfull, say *Anabaptists* what they can to the contrary.

And now we come more neerer to the words. My Text hath reference to all the three; but primarily to the *Plaintiffe*; and it is brought in as an argument, to dissuade his course, and to disprove his choice. The summe seemes to be thus much: O *Corinthians*, O Christians, you are much to blame, that chuse such incompetent Judges, of your differences, as Infidels are; *Dare any of you, having a matter against another, be judged under the Infidels, and not under the Saints?* The expostulation is very quick and sharpe; If you will needs referre your cause to *Judgement*, in all reason, Christians, the *Saints*, were fitter Judges than they. Why so? why, *Do you not know, that the Saints shall judge the world?* As if he should say, If you chuse Infidels, and refuse Christians, you too much honour the one, and dispa-

The Summe
of the words.

nr̄lmpa b̄z̄i.
ver. 7. mino-
ratio est: a le-
sening or di-
paraging.

rage the other. You too much honour Infidels in suffering,
much more in voluntarily offering your selves to be judged
by them, whom you shall one day judge. You dishonour
and disparage Christians, double : Firstly, your selves, in that
you make your selves inferior to those that shall, one day,

σὺ τέλιν ὁ
μέλλων κείσεν
ἔκεινος τότε,
πῶς ὅπ' ἔκει-
ναιν αὐτὸς κεί-
μενος νῦν.
Chrys. in locum.

rage the other. You too much honour Infidels in suffering, much more in voluntarily offering your selves to be judged by them, whom you shall one day judge. You dishonour and disparage Christians, double : First, your selves, in that you make your selves inferior to those that shall, one day, be judged by you : As for example, Were it a befitting thing, that the Honourable Judges of Assise, should referre themselves, in any matter of difference, to be judged by the Prisoners in the Gaole, whom they shall by and by judge? *Do you not know, that the Saints, even you shall judge the world? If then the world shall be judged by you,* (as the Apostle argues in the latter part of this verse) is it fit that you should be judged by the world? Secondly, you disparage your fellow Saints, to undervalue them so much, as to thinke Infidels worthy of that honour of Judicature, rather than them, who shall one day judge the world : As if some persons that have businesse at this Assises, should refuse the honourable Bench, and referre themselves to the Prisoners, who must be judged by the Bench. The argument lyes thus, *a maiore ad minus*: If the Saints shall judge the world, then, much more, lesser differences of their brethren, concerning things of this life : that's the latter part of this verse. But certainly the Saints shall judge the world, that's the former part of this verse, (for take off the Rhetorical Interrogation, and it is a strong Affirmation) Therefore the Saints are the fittest Judges of Christians lesser differences. You have the Coherence and scope of the words; Now take the Summe of them, considered absolutely in themselves. They are (if I may be bold to say my own terms) 4

A Commission *Commission for an Assises*, granted to the Saints: and con-
of Saints: In it taine in them two generall parts.

1. The Dignitie it selfe; The Saints shall judge the world ; and therein, we may consider three things:
 1. The Commissioners designed , by the name of *Saints*.
 2. The Matter of the Commission, that is, to judge.
 3. The Latitude, or extent of that Commission, the world.

The Saints shall judge the world.

2. The

2. The Certaintie thereof: Doe you not know this? as if he should say, You doe know it, you must know it.

We begin first, with the *Dignitie*, and therein

1. The *Commissioners* deputed, The *Saints*: wherein we have two things to consider, Their *Qualitie*, *Saints*; Their *Equalitie*, all the *Saints*: the one in the sense and signification of the word, the other in the Indefinitenesse and Plurality of the Number: we touch upon both.

1. Their *Qualitie*, the *Saints*: The word, *ἅγιος*, signifies *Holy*, which in the largest acception of it, is equivalent to that of *Just*, or *Righteous*, as might appear from other places; and must be so taken here, as the opposition in the former verse doth evidently manifest; For it is not there opposed to profane, but to the *unjust*, that is to *Infidels* or *unbelievers*, that were generally unjust or unrighteous, as having no true Christian *Righteousnesse* in them: And as,

Righteousnesse in Scripture and other authors, containes in it, not onely that particular virtue of *Justice*, but all vertues *Justitia in se* *virtutes conti-* *net omnes*.

whatsoever; in a generall notion: So *Unrighteousnesse* doth not onely signific that particular vice of *Injustice*, (from which many heathen Judges were free) but even the want of all the vertues, or the most of them. In the 9. and 10. verses of this Chapter, laid together, the Apostle explains what he meanes by the *unjust*, or *unrighteous*: *Know you not that the unrighteous shall not inherite the Kingdome of God?* The *unrighteous*? who are they? marke the next verse: *Neither Whoremongers, nor Idolaters, &c.* Now then, if *unjust* signific all kind of *unrighteousnesse*; the *Saints*, or *Holy*, being thereunto opposed, must likewise include all *righteousnesse*. The Summe is, *All Gods Commissioners for the heavenly Judicature, must be Saints, holy, harmelesse, innocent, righteous*: that's the point. Every man is not fit to be made a *Judge* on earth, much lesse in heaven: There are three things, we know, that make a compleate *Judge* on earth, *Authoritie, Prudence, Justice or Selfe-Innocence*: The first is founded in his *Commission*;

1. The Dignitie; where
1. The Commissioners; both

1. Their Qualitie; *Holy*
For 3. reasons.

A Commission for an Assise,

and is without himselfe: The other two are within himselfe, inherent in his person: And if the question be, Which of the two is most requisite for a Judge? I should venture to say the latter, Holinesse or Innocence, for these reasons:

1. To be like
God.

Gen. 18. 25.

Rom. 3.5.

Rev. 15.3.

2. To avoid
Recriminati-
on.

Rom. 2.21.

Ibid. ver. 1.

3. To prevent
Partialitie.

First, Justice or Holiness, makes God himselfe a Competent and Compleate Judge of the world: so the Scripture oft resolves it: *Shall not the Judge of heaven and earth doe right?* says Abraham. *What shall we say then? Is there unrighteousnesse with God? God forbid: for how shall God then judge the world?* says our Apostle: As if he should say, God himselfe (with reverence bee it spoken) were not a Competent Judge, if that he were not perfectly righteous: *The Lord is righteous in all his wayes, and holy in all his works:* Righteousnesse and Holiness in God, are of equall latitude and extent: Now as God is King of Kings, so he is Judge of Judges, and all his Judges must be like himselfe; *Holy as he is Holy;* and therefore called *King of Saints.*

Secondly, to avoid reproach, and Recrimination: If a Judge want Innocence or Holiness, he is exposed to contempt, and shall be upbraided with his owne errors. *Thou that teachest another, teachest thou not thy selfe?* was spoken to one of our coate. Wee may enlarge it: *Thou that judgest another, judgest thou not thy selfe?* Thou that condemnest a man for stealing, doest thou steale? Thou that abhorrest Symonie, doest thou commit Briberie? &c. As that Pyrate under censure, retorted upon the great Conquerour, *What I do by sea, thou doest that and more by land:* and many times, *Great theives condemne little ones:* *Therefore thou art inexcusable O man, whosoever thou art that judgest; for thou that judgest another, condemnest thy selfe, for thou that judgest doest the same things, or some thing as bad.*

Thirdly, to prevent Partialitie: For selfe-guiltiness commonly makes men partiall, in judging others: Their Conscience holds both tongue and hand, and tells them, they doe but beat themselves, whiles they punish others:

We

 granted to the Saints.

We may see it in *Judah*: when his daughter in law *Tba-* Gen.33.
mar, was accused for her Incontinencie, how rashly hee
 censures, Bring her forth, and let her be burned; But when
 he heard, By the man, whose these are, am I with child;
 the case is altered, Shee is more righteous than I; no fur-
 ther talke of burning now; unlesse himselfe will be burned
 with her: Now on earth, it is too evident, that *Selfe-
 iniquitie* is the mother of *Partialitie*: Therefore *Jebotha-
 phat* giving charge to his Judges, to doe justly, enforces it
 from the example of God, whose *Judges* they are: For
 (saith he) with the Lord, there is no iniquitie, nor respect of persons, nor taking of gifts: As if he should say, If there be
Iniquitie in the heart, there will be respect of persons, and
 taking of gifts, to pervert Justice: Requisite therefore it
 is, that they who shall be counted worthy, to be *Judges*
 in heaven, should be *Saints*, *ayios*, of & privative and *yn terra*:
 men, that are like pure Gold, purified sevengtimes in the
 fire, purged from the *drosse* of earthly corruptions; or like
 pure wine defecated and wracked from the *Lees* and dregs
 of carnall affections: Such as *Chrysippus* would have all *Incorrump*in-**
earthly Judges: *Incorrump*in-**, *unflatterable*, *unmercifull* and *adulabili*in-**, *con-*
inexorable toward wicked men, *terrible in the Majestie of tra improbos*
equitie and truthe. Men free from passion and compassion; *immisericors*, *in-*
 that will know neither father nor mother, friend nor bro-*exorabilis*, *Ma-*
 ther; as was said of *Levi* in a like case: For suppose a
Judge should meete, at the barre, his child, or brother, &c.
 and they should intreat, by those neare relations, O my *Fa-*
ther, O my *Brother*, &c. What heart, not throughly harde-
 ned, could resist such *melting* compellations? perhaps it
 will be thus, at the great day of *Judgement*; we have a
 type of it in the *Gospell*; where our Saviour brings in,
 (whether by way of Parable, or true Historie) the rich man
 beholding *Abraham* afarre off, and *Lazarus* in his bosome;
 Hee dare not speake to *Lazarus*, who was perhaps a stran-
 ger, and was by him before neglected; but to *Abraham* he
 addresses himselfe, with that oylic name of *Father*; *Father*
Abraham have mercy upon your sonne: But *Abraham*

was now above relations, above compassions, and foolish pittie: *Sonne remember, &c.* So at that great Day there will be crying; O my father, O my sonne, O my husband, O my brother! But there must be judgement without mercy: They, the Judges there, must be as insensible, and inexorable, as Abraham was; and if not pronounce, yet approve and applaud that dreadfull sentence upon their dearest acquaintance and friends, *Goe ye cursed into everlasting fire, &c.* What manner of men then ought they to be, that must be Judges of the world, in all Holinesses and Godlinesses (so the Apostles words are) that is in the perfection of Holiness and Godliness; *perfiting Holiness in the feare of God*, as our Apostle speakes. To conclude this first point; However on earth, favour or affection, briberie or corruption, may sometime make a Judge; as that *Romane* could say, to his little credite, *With a great summe of mony, obtained I this office*: yet in heaven none but *Saints* shall judge the world: and that's the first. The second is

2. Their Equalitie; *Sancti*, in the plurall, and indefinitely, the *Saints*: and I feare not to say, in the words of the Psalmist, *Such honour have all his Saints*: They are fellow-Commissioners; If I mistake not, all our Judges are so; and so are all our *Justices* at the *Quarter Sessions*; one Commission includes them all: There are indeed distinct *altitudes*, in respect of their personall titles, and degrees, but no different *latitudes*, in respect of their *Commission*; therein they are all equall. Heaven observes the same proportion: *One starre differs from another in glory, not in nature*. The least is as true a starre, as those of the greatest magnitude: One *Saint* differs from another, perhaps, in personall *glory* in heaven, as in personall *grace* on earth; but the meanest, the lowest, is as truly a *Saint*, as the greatest, and as truly a *Commissioner* and *Judge* of the world. There may and must be difference of order and prioritie, to avoid confusion, but no disparicie of dignitie in this heavenly Judicature. Our Saviour tels his disciples so: *You shall sit upon twelve thrones, judging the twelve tribes of Israel.* They

2.Pet.3.11.

2.Cor.7.1.

Act.12.28.

Psal.149.

Math.19.28.

They have all thrones, all sit, all judge ; *Mathias* the last, as well as *Peter* the first. What ? onely the twelve Apostles ? shall none sit upon thrones and judge but they ? what shall then become of *Paul*, and other Saints ? Hethat made the question, can best resolve it, *S. Augustine*. *Wee ought not to thinke* (saith he) *that onely those twelve men* ^{De Civit. Dei,}
shall judge with Christ. ^{lib. 20. c. 5.} For by that number, is signified the whole multitude of Judges. Otherwise the Apostle *Paul*, who laboured more than all of them, shall want a roome to sit on ; who yet demonstrates, that himselfe with other Saints, doe belong to that number, when he saith, *Doe you not know that the Saints shall judge the world?* and againe in the next verse, *Know you not that we shall judge Angels?* The Catholike Schoolmen (falsly so called) some of them are here ^{Aquin. in la-}
not Catholike enough ; They restraine this *Dignitie* onely ^{cum.} to the Apostles, and such as have followed them, by profession of vowed povertie, to the honour of their recluses and Monastical superstition. Their colour is flight, and vanishing : because (forsooth) our Saviour answering Peters question, *Master we have forsaken all, &c. what shall wee have ?* saies, *You shall sit upon twelve thrones, and judge.* But the Apostle *Paul*, who had the mind of Christ, and the Spirit of God, and had bee once in heaven, hath enlarged the Commission to all Saints, even to these poore *Corinthians*, <sup>τοὺς ἡξερνητα-
νους ἐν τῇ εἰ-
καστίᾳ. ver. 4.</sup> the most despised, and least esteemed among them : And therefore it is observable how he varies the person, and makes use of all the persons in the plurall number; *We, you, they.* Not onely, *Wee shall judge the Angels*, which might ^{Vers. 3.} be applyed to the Apostles, and no other ; nor onely, *You shall judge the world*, or, *The world shall be judged by you*, which might exclude others, besides the *Corinthians* ; but, *The Saints shall judge the world*, in the words of our Text : *Wee shall judge, you shall judge, all Saints shall judge the world.* But *S. Jude* shall put it out of all question, by the ancient Testimony of *Enoch*, the seventh from *Adam*: *Behold the Lord commeth with thousands of his Saints, to execute judgement upon all the ungodly, &c.* which *Daniel* ^{Jud. vers. 14.} reckons

reckons to be thousand thousands, and ten thousand times ten thousand, even all his Saints. Even to the least of all Gods Saints, is this honour given; how poorely, how basely soever esteemed of in this world, he shall be in *Commission* to judge the world: They went about, some of them, in sheepe-skinnes and Goat-skinnes, (not like Judges in scarlet) and yet, of them the world was not worthy, though they are accounted worthy to judge the world. The *Romanes* fetcht some from the plough, to the *Dictatorship*: *Pharaob* tooke *Joseph* out of prison, to bee the second in Egypt: *David* was sent for, from the Sheepfolds, to bee annointed with Regall oile; *As bee was following the Ewes* (good Shepheard) *he tooke him, that bee might feed Jacob his people, and Israel his inheritance.* This is sure, God fetches his *Saints* farther, even from the lowest earth, to the highest heavens. *Hee raiseth up the poore out of the dust, and lifteth up the needie out of the dung-hill; That he may set him with Princes, even with the Princes of his people; Such honour have all his Saints:* and now I have done with the first part, of the three named, and passe on to the second.

2. The Matter
of the Com-
mission; To
judge: wherein

2. The *Commission* granted, or *Matter* of the *Commission*, *The Saints shall judge.* There are, by Kings, severall *Commissions* granted, not all alike honourable; Some, for inquirie upon lands; some, for charitable uses; some, for matters of *Nisi prius*, as you call them; and perhaps many more, which I know not, nor much care to learne. That is the most eminent, which you call, *A Commission of Oyer and Terminer*, which passes upon life and death; because it concernes that which is most deere and precious in man, his *Life*. Gods preferments are ever like himselfe, most gracious, most glorious, to the best and highest employments. If there be any *Commission* weightier, either in honour, or execution, that shall be conferred upon his *Saints*: *Doe you not know, that the Saints shall judge?* and that with the Judgement of *Condemnation*? For explication of it, two things are to bee enquired; first, the *Truth*, and then the *Time*; the one in the sense of the word, *judge*; the other in

in the Tense of the Verbe, shall judge : wee follow both.

1. First, the *Truth* of this Grant may well be scrupled ; 1. The Truth How the Saints can be said to *Judge* ; seeing first, wee have of it ; by a God himselfe, (as well he may) taking this honour to himselfe, *God is Judge himselfe, Psal. 50.6.* Secondly, granting a generall and univerall *Commission* to his Sonne, *The Father hath committed all Judgement to the Sonne, even as,* or, because he is the sonne of man, *Job. 5.22.* And thirdly, we have the Sonne discharging all from this Employment, *Judge not, that you be not judged, Math. 7.1.* And yet here S. Paul tels us of a *Commission of Judgement*, granted to the *Saints*. For reconciliation of this, we must distinguish of *Judgement*, and *Judges*.

1. Of *Judgement*, which, for kind or manner, is manifold ; as may appeare in these particulars.

1. Of *Judgement*, which is

1. There is *Judicium Authoritatis* : the Judgement of ^{1. Authoritatis.} Authoritie ; which resides in the King, as the roote and fountaine ; and thus there is one only *Judge* of the world, as one Lawgiver, *God is judge himselfe.*

2. *Judicium Declarationis*, by way of *Declaration* ; 2. *Declarationis.* and thus the booke of the *Lawes and Statutes* may bee said to *Judge*, becausethay declare who, and how men are to be judged. And indeed, it is the *Law* that judges, not the *Judge* ; hee doth but pronounce the *Judgement* of the *Jus dicere, non Law.* So said they of old, *Wee have a Law, and by our jus dare, Law be ought to die. Doth our Law condemne a man, before it heare him speake?* said another. And thus, the *Word* of God, the booke of the *Law*, is said to judge ; *The Word that I have spoken, shall judge you at the last day* ; said our Savior. *Joh. 12.48.*

3. *Judicium Pronunciationis*, by way of *Pronunciation*, or 3. *Pronunciationis.* passing of the *Sentence* : and this is done by the *Judge* alone, as our experience tels us. And in this sense, Christ, as man, shall judge alone ; *All judgement is committed unto him* ; and hee shall pronounce that dreadfull sentence, *Go ye cursed, &c.* passing the finall *doome* upon the world.

4. *Comparationis.* 4. *Judicium Comparationis;* by way of *Comparison*, and thus not onely the Saints, but one wicked man, shall judge and condemne another. So our Saviour tels some; τοι καθίμενοι, Τyre and Sydon shall rise in judgement with this generation, and condemn it. And thus the Saints, not onely shall, but doe even now, judge the world. Their lives are νόμος τακευθεὶς, a living Law; their examples of *Holiness*, in the same temptations with other men, shall rise up and condemn the world, that followed not their patternes, in the iuuān. Chrys. in same allowance of meanes. locum.

5. *Approbationis.* 5. *Assessionis, & Approbationis* (for I joyne them both together) by way of *Assession*, and *Approbation*; as the *Justices* upon the *Bench*, doe sit together with the *Judge*, and approve his *Judgement*. And thus, especially, all the *Saints* shall judge the world; They shall sit upon Seats or Thrones, and approve, yea applaud the Sentence. *The righteous shall rejoice, when he sees the vengeance, &c.*

2. *Of Judges.* 2. Of *Judges*, we may also distinguishe; whereof there are severall kinds, in a well settled state.

x. *The King.* 1. The *King* is the supreme *Judge* of all, within his owne *Dominions*, and God is *Judge* of all the world, by way of *Authority*.

2. *The Lord Chancellour.* 2. The *Lord Chancellour* is a generall deputed *Judge*, by *Delegation* from the *King*; the *King* himselfe judgeth no man: so Christ made the Great *Lord Chancellour*, or *Lord Chief Justice* of all the world, *The Father judgeth no man, but hath committed all Judgement to the Sonne.*

3. *The twelve Judges.* 3. The twelve *Judges* are for their private *Courts*, or particular *Circuits*: and thus we may (perhaps) grant, the twelve *Apostles*, by speciaall *Priviledge*, shal judge the twelve Tribes of *Israel*.

4. *The Justices.* 4. All the *Justices* at their *Quarter Sessions* are joyned Commissioners; And thus againe the *Saints*, even all the *Saints* shall judge, in manner aforesaid.

I conclude this point, with that of *S. Peter*, with a little alteration: Seeing these things are thus, what manner of persons ought they to be, in all manner of holy Conversation and

and Godlinesse, looking for, and hasting unto the comming of the Day of the Lord, when the Saints shall judge the world : For the Time is not yet, but shall shortly come, when the Saints shall judge; And that's the second thing observed.

2. The Time, or Date of this Commission ; It is not, 2. The Time :
doe judge, for that is expressly forbidden, Judge not, &c. prorogued for
but ~~newes~~, shall judge. It bears not date till the Great ^{two reasons :}
Day of Assises, at the end of the world. It was the speech
of him, who is Lord of the Saints, yea King of Saints, when
he was in this world, *I came not to judge the world, but to save it.* Joh.12.47.
It is enough for the Saints to be like their Lord
and Master ; Hee came not to judge, but to be judged ; but
he ascended into heaven, &c. and from thence he shall come to judge the quicke and the dead, saies our Creed. God hath
appointed a Day, wherein hee will judge the world, by that Act.17.31.
Man, whom hee hath appointed. Hee shall come openly
among the Just, to judge justly, who came secretly to bee
judged by the Unjust,unjustly. Hee shall sit as Judge, who <sup>Veniet manifeste-
stè inter iustos,</sup> stood before a Judge : Hee shall condemne the truly guilty, &c.
tie, who was falsly accounted guiltie ; as elegantly S. *An-*
gustine. Even as hee was, so are his Saints in this world.
They judge no man, their houre is not yet come ; They are
judged of all men, for this is the houre and day of the worlds
Judgement. As theives and malefactors, in the Gaole, doe,
sometimes, in *mockerie*, represent the passages of an Assises,
and there cite, arraigne, accuse, condemne their Judges :
So deale wicked men with Gods Saints, in this world.
But the Day of Assises will come, when the Judges shall
in earnest condemne those malefactors, who thus sported
themselves with their owne destruction. *The Saints shall judge,* but not yet : And there are good reasons of this
Prorogation.

1. Their Ignorance, and want of experience. There are
many difficult and perplexed cases, which, what by reason ^{1. Their Ignor-}
of the subtilitie of wicked men, and what by the secrecie of
the intentions of mens hearts, they are not able to deter-
mine,

mine, without danger of Error: It was an intricate busynesse propounded to young Salomon, that of the two harlots, to find out the true mother of the childe, when no evidence could appeare on either side: And therefore it is said,
 2. King. 3. 28. *The Wisdome of God was in him to doe Justice.* I have read
An. Gell. Noct.
Attic. l. 12. c. 7. of a case sometime propounded to the *Areopagites*, Judges amongst the *Athenians*, which, because they could not well assirole, they wisely commanded the parties to come againe an hundred yeare after, and they would doe them Justice: By that time, they thought, either they, the *Judges*, or the parties would be dead. To this purpose, may that of the Apostle fitly be applyed; *Judge nothing before the time, un-till the Lord come, who both will bring to light the hidden things of darkenesse, and will make manifest the counsels of the hearts.*

2. Impotence of Affections. 2. Their *Impotence*, in regard of their *Affections*; too subject to passion and compassion: Feare, love, hatred, foolish pittie &c. are able to corrupt the best *Judgement*. Our friends may perswade us, our enemies may provoke us; the one to bee too favourable, the other to bee too harsh and cruell: I have read another storie fitting to this purpose: *In China, a part of the Indies, no man may rule, or beare any office of Justice in the Towne or place, where he was borne; lest his parents, or other friends, should worke him to give sentence of Judgement, contrary to the rules of equitie.* And, I take it, it is the Custome of this our Nation, that no Judge rides *Circuit* into that country where himselfe dwells, perhaps, for the very same reason. However, this wee know: This world is the home-towne of our *Nativitie*; wee live here among our friends, and among our enemies, who are many times, (too oft, God knowes) the *snares* of Justice: therefore, our God thinkes it fit to remove us from our Native soile, before hee employ us in that state-busynesse of *Judgement*. I conclude it, Let the censorious world spend it selfe in judging and condemning of the Saints; it is but mans *Day*, as the Apostle calls it, but mans judgement, that may, and must be repealed; There will come the *Day* of the

Job. Hughen.
Hist. Ind.

1. Cor. 4. 3.

the Lord, as the day of Judgement is called; yes the Day, ^{2. Pet. 3. 10.} of the Saints will come; and then the course of things shall be cleane altered. The World now judges the Saints, then the Saints shall judge the World; and that is the next, and last part.

The Extent or latitude of the Commission, the World.

As Kings Commissions differ in their subject matter, so also in their Extent; some are for one Towne or Citie; some for one or more Counties, the largest is but for their Kingdome. It is said of Samuel, *That he went from year to year in circuit, to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.* But afterwards this was divided amongst many Judges, as wee may see in the time of Jepheshpat: Yet, what if a mans Commission reached over the whole Kingdome; what is that to the whole World, but a mole-hill to a mountaine? If further (which never yet was granted to one man) over the whole World, for one generation, what is that to the innumerable generations past and to come? which yet are all subje^t to the Judgement of the Saints. Know you not that the Saints shall judge the world?

The World hath diverse acceptions in Scriptures. Here it is taken for the worser part, the wicked men of the world, the unjust; in the 1. verfe, the Infidels in the 6. verfe, as opposed to the Saints: nor excluding, but rather including the wicked Angels, that is, the Devils; for so the Apostle addes in the next verfe, *Know you not, that we shall judge Angels?* The argument rises by way of gradation, The Saints may well bee allowed to judge your lesser matters of this life; for in the life to come, they shall judge the world of wicked men, nay more, they shall judge the wicked Angels. Such honour have all Gods Saints. Not to stand long: why might not Christ himselfe alone judge them, and no more adoe? why shall the Saints judge both men and Angels? For three reasons:

1. To the greater torment and vexation of wicked men, and Devils, when they shall see those very men, whom they scorned, oppressed, persecuted, to bee now advanced, not on-

^{3.} The Extent, of the Commission. The World, of

1. Sam. 7. 16.
2. Chron. 19. 5.

1. Wicked men

2. Wicked Angels, for three reasons.

*Dolet Diabolus,
quod ipsum &
Angelos ejus,
Christi seruos
ille peccator, ju-
dicatus est.
Fertull. de pa-
nili. c. 7.*

ly to Glory, but to bee their Judges. Those Angels, who sometime distained to be servants unto man, (as some think) that compred, seduced, vexed man, shall now, to their further torment, see them gloriously advanced to be their Judges. Those wicked men, who said, as they to *Lot*, with much disdain; *Hee came in as a stranger, and shall bee ruler us?* shall be moved, not more with grieve, than torment of indignation, to see them thus exalted over them; and that so much more, as they did more esteeme them base and inferior: To find themselves delivered over into the hands of their enemies, to be judged, of whom they can expect no mercy, what horrour must it needs breed in them? As if, when some Noble man or judge, had wronged some poore and meane man, the King shold deliver him over into the power of that man, to take his owne revenge: As Abraham did *Hagar*, to *Sarah*; and *Joshah* those heathen Kings to every common soldier, to set his feet upon their neckes: *God shall tread Satan under your feet shortly*; is promised to the *Saints*. To this purpose is that of the *Psalmit*, speaking of the great advancement of the righteous, *The ungodly shall see this, and be grieved, bee shall gnash with his teeth (for indignation) and melt away*. So our Saviour tells those auditors of his, *There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob in the Kingdome of heaven, and yourselves thrust out. Hell it selfe should not bee perfect Hell*, if the wicked should not know, and see the *Saints*, whom they have abused, to bee thus glorious.

Psal. 112. 10.

Lug. 13. 27. 28.

2. Their owne Security.

Psal. 91. 8.

2. For their owne greater Assurance & Securitie; They shall be their owne Judges; if they bee favourable, it is their owne fault. They shall not onely see a just retribution upon their enemies, men and devils, but have their owne voice, and hand in the execution of it. They shall not neede to feare any more the persecutions of wicked men, or the wearying solicitations of wicked Angels; All their enemies shall be destroyed, and for their greater Securitie, *When the ungodly shall perish, they shall see it with their eyes, and help*

to

to act it with their owne hand. There shall bee a mutuall view of each other, in heaven, and hell: When the righteous are exaltec^t, the ungodly shall see it: when the ungodly shall perish, the righteous shall see it: *Dives at w^ell sees Lazarus in Abrahams bosome, as Lazarus sees Dives in hell:* and a gulfe is set between, that they can never come neare one another, either to comfort, or hurt one another aby more.

3. For their greater Joy: Wee use to take wonderfull contentement and pleasure in the misery and destruction of those, whom we esteeme our enemies (tho^{gh} sinfully sometime^s, I confess, on earth) much more, if we may have liberty to reveng^e ourselves upon them. *The righteous shall rejoyce, when he seeth the vengeance, bee shall wash his foote-steps in the blood of the ungodly,* saies the Psalmist: and that without any the least sinne, in heaven; where God himselfe, shall laugh and mocke at the just condemnation of wicked men. I conclude all this first part with that speech of the sweet Singer of Israel, which, I thinke, was spoken by way of prophesie, of this very Day of the Saints Judgement. *Let the Saints be joyfull in Glory, let them sing aloud upon their beds. Let the high praises of God bee in their mouthes, and a two edged sword in their bands: To execute vengeance upon the beaten, and punishments upon the people: To bind their Kings in chaines, and their Princes in feters of Iron: To execute upon them the vengeance, as it is written, Such honour have all his Saints. Doe you not know, that the Saints shall judge the world?*

And now we are come to the second Generall part of the Text, the *Certaintie* of this Dignitie of the Saints: *Doe you not know it?* It fares with Gods Saints here, as with mens with heires in their Minoritie: Tho^{gh} they be Lords of all, yet many yeeres passe, before they know their inheritance, or the Priviledges and honours thereof. God hath provided more for his Saints than they do know, than they can know: But yet, this they doe know, or may know, or must know, that the Saints, even they themselves shall judge the world.

The Rhetorick shewes the Divinitie; the Interrogation negative makes it strongly affirmative: You may know it; you doe know it, you must know it; for it is most ſeſſuſt and neceſſary that all know it. And ſo I will now make the Application of all that hath been ſpoken (in the former) part by way of Explication; which, of purpoſe, I have referred for the Conclusion. It is therefore very profitable for all parts, that it ſhould be knowne. Some things concerne the World, ſome the Saints, ſome both.

The Application.

1. To the world a double lesson

1. Not to ſinne before them.

*Si forte virum
quem conſpexi-
re gravem, &c.
Virg.*

Act. 21. 32.

Act. 24.

2. Not to wrong them.

1. The World (we begin with them). Let all wicked men know it, if they know it not already, that the Saints, whom they now ſcore & wrong, shall one day be their Judges. Then

1. Let them take heed how they ſinne before the Saints. They ſhall be their Judges, and dare they make them their witneſſes? That were a bold theefe, that diſt cut a purse in the face and view of the Judge. A good conſideration, if men were not past wit, as well as grace, to reſtraine the impudent loofenesſe of profane men. If they feare not God, whom they ſee not, and therefore beleeve not, that hee ſees them; yet let them reverence men, who ſee them, and whom they ſee. The presence of ſome grave Senator hath this power, in a tumultuous multitude: when thofe outrageous Citizens ſaw the cheife Captaine, they left beating of Paul. Sanctitie ſhould make Impuritie bluſh, if it were not growne bloodleſſe. Herod feared John Baptift, because hee was a Saint, a just man: what, if he had knowne hee ſhould one day be his Judge? When Paul was but reasoning of Righteouſneſſe, Temperance, and the Judgement to come, Felix trembled: yet little did hee thinke his Judge was tonight. They are worse than Herod or Felix, who neither ſcarce nor tremble to ſinne before the Saints, who yet would be thought to know and beleeve this Scripture, *That the Saints ſhall judge the world.*

2. Let them at leaſt take heed, how they wrong and abuse the Saints. The Saints ſhall be their Judges, and dare they make them alſo their Accuſors? He reproved even Kings for their ſakes, ſaying; *Touch not mine anointed, and do my Prophets*

ghets no harme. Were not that malefactor mad or desperate, that should way-lay his Judge, and offer him injury in words or deeds, as he was comming to the Assises, or going towards the Judgement seat? what hope had he of any favour? Dives durst not speak a word to Lazarus (as we noted afore) whom he had but neglected, but intreats his Father Abraham for mercy. Hearre it, all wicked oppressors, slanderers, persecutors of Gods Saints; you had as good, nay better, abuse one of his Majesties Judges, as wrong any, the poorest, the meane, nest of Gods Saints. You have abused a Judge, yea your own Judge: Take it for good counsell, if you wil not be good your selves, yet hurt not those that are good: Hurt them not? yea make them your friends (as men doe the Judges) by your unrighteous Mammon, and all the wayes you can, that they may speake a good word for you upon the Bench, at that grand Assises, when a friend in the Court will be worth more than all the mony in your purses. At least, I say, wrong them not, for certainly they must be your Judges. Agree with thine adversary quickly whilst thou art in the way with him: lest thy adversary deliver thee to the Judge, is wholesome Counsell: I say more, lest thy Adversary prove to bee thy Judge. For now you doe know, that the Saints shall judge the world. And so much for the World.

2. The Saints: Let them take notice of this certaine truth, this excellent priviledge; That they shall judge the world. It serves

1. For a ground, not onely of Comfort against those hard pressures, and great dejection, whereunto they are subjeced in this world, but also of Patience, in the Censures and judgments of the world: as they that know their turne and time of Judgement is comming. See how confidently the Apostle contemnes the censures of men; With me it is a small matter, that I shoulde be judged of you, or of mans judgement, mans Day, as the originall hath it. Let the same mind bee in you, that was in Christ Jesus, &c. who bumbled himselfe to the death, even the death of the Crosse: not onely to bee judged, but to die. Or, as the Apostle S. Peter expresses it;

2. Pet. 2.21. Christ suffered for us, leaving us an example, that we should follow his steps, &c. He suffered himselfe to be censured, reviled, mocked, crucified; but he shall come to judge both quick and dead: When Christ, which is our life shall appear, then shall you also appear with him in glory, saies our Apostle. Behold the Lord commeth with thousands of his Saints, to execute Judgement, saies S. Jude: Be patient (and comfortable) therefore brethren (they are S. James his words) Behold the Judge stands before the doore.

Col. 3.4. 2. For a Caveat against the Company of the wicked world; The Saints shall be their Judges, and doe they now make them their companions? Have no fellowship with the unfruitfull workes of darknesse, but reprove them rather: How by abstaining from their companie, which is a reall reprooche, and a previous condemnation; Prajudicium aeterni judicii, as that Father in a like case, the prejudgement of that eternall Judgement. How oft are they called upon for this? What fellowship hath light with darknesse? God with Belial? &c. what Commerce or societie have Judges that must condemne, with malefactors, who are to be condemned, askes Tertullian. Know your selves (O you who professe your selves Saints) know your worth and dignitie, with God: He purposed to make you his Judges of the world, and doe you make your selves equall to the world? Come out from among them, and touch no uncleane thing: Avoid their company, abandon their fellowship, as well as their fashions: Be not partakers of their sinnes, by too intire communion with them, lest you be partakers of their punishments. For (so addes Tertullian) unless we now prejudge and precondemne in them those things, for which we shall then judge and condemn them, certainly they shall judge and condemn us. Let the Saints consider it.

Jam. 5.7. &c. 3. For a strong argument and motive to Peace-making on all hands: And this is indeed the principall scope of the Apostle; where it is worth the while to consider, the admirable *sense* of the Apostle, in making one argument inferre a double conclusion; One in regard of the parties at variance, the other in regard of the Spectators that suffered them to

goe

Quod est commercium damnaturis cum damnandis?
Tertullian.

3. Of Peacemaking, both

goe to Law: For marke the words. In the first verse he gives a sharpe increpation to the parties going to Law, *Dare any of you* (either plaintiff or defendant) *having a master against another, go to law before the unjust, & not before the Saints?* Why not? might some man say. Why, doe you not know, the *Saints shall judge the world?* how much more, lesser matters: But then, lest those that were beholders should applaud themselves as innocent, marke how he changes the words, in the latter part of the verse, *If then the world shall be judged by you, are you unworthy to judge the smallest matters?* which cannot, in any reasonable construction, bee referred to the parties at variance, (it being veterly usit, that men should be their owne judges;) therefore he secretly taxes them that were the *by-standers*, for not interrupting their proceedings, by a wise and timely arbitremenc upon the same ground still, *Do you not know that the Saints, even you shall judge the world?* we will apply it severally, first to the parties, then to the Spectators.

1. To the parties litigant, or contending whether plaintiff or defendant, it matters not. The Apostle would have neither of them *goe to law*, at least before or under unbelievers.

Nay hee would have neither of them *goe to law* at all (as S.

Chrysostome observes not amisse) if the matter might, by any faire meanes, be ended by the *Saints*. For he doth principally blame them, not so much for going to Law before Infidels, as for not referring their matters to a *private decision*;

He doth not oppose Christian Tribunals, to the Tribunals of Infidels, but publike lawing to private determination. My reasons are; First, there were no Christian Magistrates, in those times of the Church, but all Heathenish, and therefore he could not referre them, to such as were not. Secondly, the word *κριται*, or *κριτην* doth not onely signifie a publike *Juris-^{Vide Beza}torum*, but oftentimes a *private censure*, as many instances in locum.

would confirme, if we could stand upon it. To the point then:

The parties at variance must not goe to Law, till their brethren cannot end it. They must first referre it to their fellow *Saints*. This the Apostle urges upon them, by this argument,

Doe you not know, &c. as if he should say, Are the *Saints* so highly honored by God, to be made *Judges* of the world, and doe you think them unworthy to compose your lesser differences? There is therefore utterly a fault amongst you, that you thus disparage the *Commissioners* of heaven, the *Saints*; and expose not your selves only, but your profession also, and the Professors of the Gospell, to the scorn and derision of the Infidels. For what will the heathen say? See how injurious, how malicious, how contentious these Christians are! See how simple and ignorant they are! Not a man amongst them that hath so much judgement or wisdom, as to determine the least difference that arises, but they must come to us for Judgement. We cannot, in our land (blessed be God) make that difference of Infidell and Christian: but yet we have a distinction parallel to that, of Papists & Protestants; Atheists and truly Religious. And this were argument sufficient to a good heart, not to bring his differences into the publike eye of the world, till he had tryed all other meanes in vaine. For what will Papists say? as of our Church differences, they doe say, These are your Protestants; ut se invicem diligunt! See how they love, or rather hate and prosecute one another! What will Atheists and profane persons say? These are your Professours, these are those that would be called *Saints*, (as in the text) see how they fight, and warre, and devoure one another! See how simple and weake they are, that not a wise man amongst them, to judge betwenee his brethren! Why then, O why should Christians so disparage one another, to thinke them unable or unworthy to judge their lesser matters, who are so farre honored by God, to be *Judges* of the world: and perhaps, when all is done, the busynesse falleth into the hands of some, who are neither wise nor honest; who are of the world, and must one day be judged by the *Saints*? Let not, O let not then either Papists or Atheists, I say not, bee *Judges*, but nor Spectators, nor Witnesses of these unkind and unchristian quarrels. Referr them, referre them to your brethren, and smother them in the first smoaking. Doe you not, both parties, know that the *Saints* shall judge the world?

2. To the Spectators : The Apostle would have them both wise and willing, to undertake, if not the prevention, yet the speedie conclusion of such differences, betwene their brethren. And the argument is as strong for them : *Doe you not know, &c. If then the world shall be judged by you, are you unworthy to judge the smallest matters?* Truly, my brethren, the dishonour is greater, than you are aware of. If you bee willing but unable, it is your shame: I speake it to your shame, (sayes our Apostle) *Is it so, that there is not a wise man amongst you, no not one, that is able to judge between his brother? but a brother goes to Law with a brother?* If you be able, but unwilling, it is your blame, even want of a great deale of *Pietie* to God, and *Charitie* to your brethren. How can you think your selves able or worthy (willing I know you will be) to judge the world, that want either skill or will, to judge between your brethren? Be admonished then (I speake it, I hope, in a good time, to prevent many publike differences hereafter, though I expect no Fee for my Counsell) bee admonished, I say, every man, to spend some time, some labour, some paines, to repaire the first breaches of your brethrens peace. Intreat them, beseech them, adjure them, for their owne sake, for peace sake, for Religions sake, for Gods sake, to yeeld to a private determination. I conclude it : If peace be had, keepe it; if it be broken, every one, *Plaintiffe, Defendant, Spectator,* labour to repaire it. Live in peace, and the God of love and peace shall be with you. That for the Saints.

3. To both, *Saints and world*, as being mixt together; and we have two things to propound unto them:

1. Moderation of their censures, in judging one another; How often, how earnestly, are we called upon, to this purpose? *Judge not, that you be not judged*, sayes our Lord & Master. *Judge nothing before the time*, saies S. Paul. What expostulations the same Apostle makes for exceffe in this particular? *Who art thou, that judgest another mans servant? Why doſt thou judge thy brother? and why doſt thou set at naught thy brother?* why doſt thou vilifie, or as Tertullian expresses the sense

3. To both the
Saints and
world :

1. Not to judge
one another.
Math.7.1.

sense of that word, ἐξουσίας, why dost thou *Nullifie* thy brother? Yet as if the day of *Judgement* were come already, we are all *Judges* one of another. It is a world of wonder to see, how the world is made one common *Tribunal*, where every man ascends the *Throne*, or place of *Judgement*, and there arraignes, accuses, and condemnes his brother. At least we keepe our turnes. Now we judge others; then others get up and judge us, as if we were all *Judges*, and all delinquents. Amongst our selves, we may divide all into two *Classes*, *Profane* and *Religious*, but both agree, or rather, disagree in *Judgement*. The *loose* and *Profane* persons judge all men, more stricter, and preciser then themselves, mad, foolish, simple, superstitious, in a word (the worst they can say) *hypocrites*. On the other side, those that are strictly, & would be thought truly *Religious*, discharge as fast at them; *Papists*, *Atheists*, *profane*, *wicked*; yea (which I tremble to thinke on) *Reprobates*. Good Lord, whither will our indiscreet *zeale*, and impetuons rashnesse carry us. O men and brethren forbeare, forbeare: who made you *Judges* in this world? when thy Saviour would not be a *Judge* in a case of *Nisi prius*, to divide an *Inheritance*, but refused it, upon this very reason, *Man, who made me a Judge or a divider betwixt you*; how darest thou be so bold, as to *judge* of life and death, and that *eternall*, of the soule? Suppose you shall be *Judges* of the *world*, yet not in this *World*. Will you anticipate, and antide your Commission? Wicked men are meere usurpers; they are to be judged, not to judge at all. The *Saints* are too precipitate, to start up into the *Judgement seat*, (as *Absalom* into his Fathers *Throne* before his death) before the Time. I say to both, *Judge not now, that you be not judged for your labour*. *Speake not evill one of another, brethren; he that speaketh evill of his brother and judgeth his brother, speaketh evill of the Law, and judgeth the Law: but if thou judge or condemnest the Law, thou art not a doer of the Law, but a Judge*: they are *S. James* his words, and not mine: *S. Paul* shall close up this point: *Judge nothing before the time, till the Lord come; till the day of Judgement.*

Luc. 12. 14.

Jam. 4. 11.

2. A strong enforcement for *Holiness*, that thus qualifies 2. To studie a man to make him a *Judge* of the world. The Apostle shall Holiness. speak what I intend, fully to my foregoing discourse, *Follow* Heb.13.14. *peace with all men*, (heare it Plaintiff, Defendant, and Spectators) and *Holiness*, (heare it all men) without which no man shall see the Lord: without which, no man shall ever be a *Judge* in heaven, what ever he be on earth. Labour above all things for *Holiness*, they that want it, to procure it; they that have it, to increase it; *Do you not now know, that the Saints, that is the Holy Ones, and they onely, shall judge the world?* O you Sonnes of men, how long will you have such pleasure in vanity, and seeke after lyes? Know you that the Lord hath chosen to himselfe the man that is godly, the man that is holy, to make a *Judge* of inheaven: How long, O you profane ones, you scoffers and deriders of *Holiness*, will you despise and scorne that which must bee your *Judge*? Kings chuse *Judges* chiefly for their knowledge and experience; God chuseth his by conscience and *Holiness*. If these two must be severed, God layes, Let me have the man that hath more Conscience, and lesse Science; rather than him, that hath all Science and no Conscience: Come then, my brethren, come to the Innes of Court, these Courts of Gods houses, and study *Holiness*, more than knowledge, that you may be accounted worthy, to be made *Judges* of the world. Knowledge without *Holiness* may make a man a *Judge* indeed, but not of the world, but of Himselfe: Such a man, is *avsonasocigios*; selfe-judged, selfe-condemned, to save the *Judges* a labour. *Holiness* is the very *Seale* of our Commission; or at leaft the *Po-*
ise written round about it, *Holiness to the Lord*: as the Prophet in a like case, Zech.14.20. The Apostle tells us so: *The σιδηρόν, ο* foundation of God stands sure, and bath this seale, *The Lord γέργυσινάν* knoweth who are his: but that is the privie Seale. The broad *στύλον* Chrys. in 2.Tim. 2.19. *Seale* is that which follows, *Let every one that calls upon the Name of the Lord, depart from iniquite*; that is, *Let him be Holy*. If any man pretend a *Commission* for this *Judicature*, and it want this *Inscription*, it is a counterfeit, and merely forged. This *Holines* is the thing which God esteemes above

*1. Cor. i. 26.
&c.*

*τὸς ἐξεργά-
ωνος εὐθὺς
εκπαίδευσι.
vers. 4.
here.*

all things in his *Judges*; and which, above all things, as we said at first, makes God himselfe a competent *Judge* of the world. And thus he requires and expectes his *Judges* should be qualified withall, above all his other *Attributes*: not that they should be like him, in *Power, Wisdome, &c.* But in *Holiness*. *Be you Holy, as I am Holy: Be perfect, as your heavenly Father is perfect.* Nay, (if we may, as we may, beleieve S. Paul) *Not many wise, not many noble, not many mighty, are called out to this preferment: But God hath chosen the foolish things of the world, to confound the wise: and the weak things of the world, to confound the things that are mighty: and base things of the world, and things that are despised, hath God chosen to make his Judges of.* Covet you the best thing then, and that is *Holiness*. Let others scoffe at *Holiness*: Let others be *Ambitious* for honour, for knowledge, for wealth, for pleasure; but, if you will heare my Counsell and advice, be you covetous, ambitious, zealous for *Holiness*. One grain of true *Holiness* shall advance you higher with God, in heaven, than a whole world of *greatnesse* without it. When I have prayed for you in the Apostles words, I shall have done, and be no further tedious: *Now the very God of peace, sanctifie you throughout, and I pray God, that your whole Spirits, Soules and bodies, may be kept blameless, till the coming of our Lord Jesus Christ;* that is, till the *Day of Judgement*, the great and grand *Assises*, and then you shall see the difference between the Righteous and the Wicked, between him that serveth God, and him that serveth him not; between the *Holy* and profane; Then shall it be manifest to all the world, that the *Saints*, and the *Saints only*, shall judge the world. Now to the King of *Saints*, the *Holy, Holy, Holy God*, be ascribed of us, and of all this *Saints*, as is most due, all *Holiness* and honour, all might and Majesty, all Power and Glory, from henceforth and for ever. *Amen.*

Mal. 3.

FINIS.

ΕΠΙΧΑΙΡΕΚΑΚΙΑ.
OR,
A CLOSE
HYPOCRITE
DISCOVERED.

As it was delivered in a Sermon,
by D.C.

I COR. 13.6.
Love rejoiceth not in iniquity, but rejoiceth together with the Truth.



LONDON,

Printed by R.Y. for Ph.Nevill, at the signe of
the Gun in Ivie-lane. 1641.

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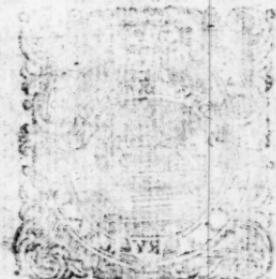
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to sing odd is MarVid fol. X. 2 v. b. m. 7
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June 4



ΕΠΙΧΑΙΡΕΚΑΚΙΑ.
OR,
A CLOSE
HYPOCRITE
DISCOVERED.

LUKE 18.11.

God, I thank thee, that I am not as other men are, extortioneers, unjust, adulterers, or even as this Publican.



T. The Cohe
T. matters not so much sometimes what, as with what mind men
speak. When *Judas* said, concerning
the ointment powred upon our
Saviours head, *What meane these vials this
maste?* This ointment might have been
sold, and given to the poore; the words
were seemingly very charitable, but

the mind was nothing lesse, in the judgement of the E-
vangelist, who knew him better then we: *This he spake,*

John 12.5,6.

not

not because he cared for the poore, but because he was a theefe. The very like to this, is observable in this present speech of the Pharisee : For who, that lookes at the words materiall, without respect to the mind and intention of him that spake it, would not take him, not onely for a good and honest, but also for a very pious & devout man ; who is 1. so thankfull, and 2. thankfull for such a mercy, as few men take notice of, or acknowledge any favour, viz. that *hee is not so bad as other men*? Many indeed (being more sensible of corporall, then spirituall mercies) seem thankfull that they are not so miserable, sick, poore, and as other men ; but few, beside this Pharisee (or those that are truly godly) give thanks to God, they are not so bad or sinfull as other men. But he that knew the heart, better then wee the words, hath discovered that which we durst not have censured, that this so glorious-seeming a sentence proceeded from a deep and grosse hypocrisie : For both the Evangelist, in his preface to the Parable, hath told us, that his aime and end was naught ; partly to justifie himselfe, and partly to vilifie others, with proud scorning and despising of them ; *He spake this Parable to certaine that trusted in themselves, that they were righteous, and despised others* : And also our blessed Saviour, the Parable maker, hath informed us of the issue (no doubt answerable to his intention) that God rejected this his pretended thankfulness ; The poore Publicane went away justified, and not the Pharisee.

2. The Division.

The words then (you see) may two waies be considered : either absolutely in themselves ; and so they are very good : and beside other good things in them, this is not the least, that he is thankfull (or at least thought he ought to be thankfull) for this *privative* or negative mercie, that he was not so bad as other men : Or else respectively, with regard to the man, or the mind of him that spake them, and so they are very bad ; as bad almost as can be, even an intimation of a kind of Diabolicall *rejoycing at others badnesse* ; as if hee would thanke God, there

there was scarce an honest man in the world but he ; taking a kind of complacence and contentment in their infelicite, for ends hereafter to be specified. Saint *Paul* indeed hath a speech something like this, but with a great deale of difference in the intention of the speaker, when *justus sum, &c.* he thus writes to his Romans, **God be thanked, that ye were peccatores servi of sinne ; but ye have obeyed from the heart the forme of doctrine to which ye were delivered :* Hee doth not give God thankes, that they were, or had been the servants of sinne ; that were impious for the Apostle to doe, or us to thinke : but that having been the servants of sin, they had now obeyed the forme of doctrine delivered to them. Had this Pharisee thanked God, that he was better then other men ; or not so bad as other men , with a simple and humble mind, he had been worthily to be commended ; but when as he doth this with a proud and scornfull mind : he seems to be glad, and pleased, that others were so bad, and so much worse then himselfe : And this we may observe, That we well cannot (or seldome doe) give thankes for that, wherein we doe not somewhat joy, and take delight. Little joy makes cold thankes ; but as thankfulness increases joy, so joy produces thankfulness. Now that a man should spend his joy or thankes for others badnesse, is a wickednesse incident to none but diuellish dispositions ; and this, we think, was justly taxable in this Pharisee.

To handle the words in both these respects, the time will not permit ; we will therefore looke upon them in the second consideration, with respect to the mind of the speaker , as it is discovered to us ; and occasionally take in such points of the former, as doe, or may pertaine to the application of the latter. The point of observation will be this, [That *Whatever shewes of goodnessse an hypocrite may make, yet he is secretly glad, and takes delight in others badnesse :] God, I thanke thee, I am not as other men are, &c.* which is a kind of triumph or insultation over other mens infirmities , and especially over the poore Publican,

Quid est car-
teri homines,
nisi omnes
prater ipsum ?
Ego, inquit,
res. August. de
Verb. Dom.
serm. 36.
Rom. 6. 17.

ean, who was reputed one of the chiefe sinners of those times, and moft odious and infamous. Now had the Pharifee onely looked at his owne credit (as no doubt in part he did look at it) he would not have compared himſelfe with men ſo notoriously bad : For what honour or excellency is it, for a man not to be ſo naught as a Publican ? especially for a Pharifee, whose profession was moft eminent in thofe times ? It had been better in ſuch an intention, to have left out this clause, and to have told of his owne extraordinary perfections, as after he doth, *I fast twice in the weeke, I give tithes of all I doe poſſeſſe.* But making ſuch a comparison, in ſuch a manner, diſcovers a naughty diſposition of a ſoule, that did please it ſelue with others badneſſe, or being worse then himſelue : This corruption of heart, is moſt groſſely manifested by ſome, who do openly make themſelves merry with other mens infirmities : The foole (*Solomons wicked foole*) counts it a ſport to commit wickedneſſe ; not onely himſelue, but to ſee others do ſo too ; as to heare men ſwear, or curse, or fret, &c. An hypocrite doth the ſame, though more closely ; he ſeemeſ to thanke God, that he is not ſo bad as others, when indeed he is glad others are not ſo good as he. The contrary whereof appeareſ in thofe that are truly good, As they deſire others goodneſſe, *I would to God all the Lords people could propheſie, &c.* ſo they take delight in ſeeing and hearing others vertues, and thanke God that others are better then themſelves ; as we may heare hereafter : But to manifest the truth of our Obſervation before propounded, we haue examples of other hypocrites, who were of the ſame diſposition : First, in thofe counterfeiſt Visitants of *David*, *In mine adverſity they rejoiced and gathered themſelves together*: So we reade it ; but the word in the originall ſignifieſ, *in claudicatione mea*, In my halting they rejoiced ; which is * applied to the ſoule ſometimes, as well as to the body : and ſo may ſignifie as well the evill of ſinne, as that of punishment. *David* being put upon hard adventures, by *Sauls* perſecution,

* By Scripture.

Pſal. 35. 15, 16.

בְּנֵי נָהָר
* Heb. 12. 13.

sometimes

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sometimes was subject to haltings, that is, to failings, and the discovery of many infirmities: These, when some heard or saw, they gathered themselves together, and rejoiced at it, made themselves merry with it, though they would seem to him to be very sorry; and comming to visit him, would teare their clothes, and expresse much griefe; as *Tremellius* understands the words. But now, who were the men that did thus? The next Verse tells you that, *Hypocritical mockers at feasts*, that is, men indeed that dissembled much religion, but were but starke hypocrites, the good fellowes of those times, that had many joviall and merry meetings; and when they were assembled together, they dealt with *David*, as the Philistines did in a like case with *Sampson* (sent for him to make them sport) made him, and his infirmities, his haltings, their *Table-salke*; mocking, and making jests upon him: *Hypocritical mockers at feasts*. And this *David* having former experience of, he feares and prayes against it another place: *I said, Hear me, lest my enemies rejoice psal.38.16,17.*
over mee; when my foot slippeth; they magnifie themselves ag-
ainst me: For I am ready to halting, that is, to shew my Ainswor. into.
infirmities, in my tryalls and afflictions. And upon this cum.
ground hee enforces his supplication, for strength and
grace; because his hypocritical enemies would vault, in-
sult, and triumph in his failings. The Prophet Jeremy
had experience of the like in histimes; They waited (saith Jerem.20.10)
he) for my halting; peradventure hee will be enticed, and wee
shall prevale against him, &c. There were some that wat-
ched the Prophet, to see if they could catch him in some
untruth; and to this purpose, they laid baits to entice
him, and snares to entrapp him, that so they might have
occasion to insult over him, that Jeremy himselfe was ta-
ken napping, as well as others: And who were the men
that did thus watch him? All my familiaris (saith he) the
men of my peace; hypocrites, that would come to enquire
of him, what was the word of the Lord; Report, say they,
and we will report it: False Prophets would come to him,

pretending they waited upon him , and depended upon him , as a true Prophet of God ; but the truth was , they waited for his halting , that so they might triumph over him , that he was as much overtaken as themselves : which argues , That *Hypocrites , however seemingly good , yet secretly they take delight and contentment in others infirmities , or sinfulness* ; which being a naughty disposition , and a divellish , you may wonder it should be incident to any reasonable living man : we will therefore see the grounds hereof .

a. By reason .

2. Reason , comfort in company : for it is

First , a corrupt heart finds comfort in company : It is true of sinne , as well as of misery , *Solamen miseris socios habuisse* . It is not so with good hearts ; they care not how many companions they have in good , how few in evill , either of sinne or punishment : *Let thy hand , I pray thee , be against mee , and against my fathers house : as for these sheep , what have they done ?* Contrarily , the Harlot having her owne childe dead , would be contented to have her neighbours to be dead too ; this would be a kind of comfort and contentment to her . Just so it is in sin with naughty hearts , they comfort themselves in others sinfulness ; and they have it from their father the Divell : So soone as he had sinned , and was hurled downe to hell ; his next worke was to entice man , and make him sinfull , so to make him also miserable : But what comfort can a man take in wicked company ?

3. A foile to his seeming goodness .

It will make a *foile* for his seeming goodness ; others badnesse , opposed against his goodness , makes him seeme better , as his goodness makes others to seeme worse : as blacke and white opposed , make each other appeare more eminent in their kind : A Sun-burnt face is white , compared with a Black-moore . The Pharisee was a Saint to the Publicane : And this was the very intent of the Pharisee , to bring in these examples of the grossest sinners , to make himselfe seeme more gloriously vertuous . *Abrahams* faith was sublimated and exalted , by the infidelity of those times : The chastity of *Lot* was more ori-

ent ,

ent, that, like a precious pearle, it lay in the dunghill of filthy Sodome : As their sinne was aggravated , and, if I may so say, magnified, by the opposition of *Lots* chaste-
tie. An hypocrite , such as this Pharisee was , is a vain-
glorious creature, seeking by all meanes to magnifie him-
selfe ; and therefore glad to fetch Justre, to his seeming
virtues from others vices : Yea, *Genus virtutis est, esse mi- Animal gloria.*
nus vitiatus, sayes one ; It is held a kind of vertue and
honour in bad times, to be lesse vicious : And with sim-
ple judgements, he passes for a just man, that is no extor-
tioner, or oppresour ; hee very chaste, that is no grosse
adulterer : This the hypocrite knowes ; and therefore if
he can produce examples of affirmatiye or *positive* illnes,
suppoiles he shall find the honour, at least of a *privative* or
negative goodnessse.

2. If he cannot attaine this, to get a colour to varnish 2. A cover of
his seeming goodnessse, yet to find a cover for his owne ^{his badnesse.}
badnesse will be a comfort : He is not now without an
excuse, to extenuate at least his owne knowne badnesse :
I am a sinner indeed, but not so bad as such and such ;
not as other men are, extortioners, adulterers, &c. men of
good note, and better parts, have done worse then ever I
did : I am no extortioner, I thanke God; I am no adul-
terer : and this is the common plea of ignorant people; I
thank God, I am neither whore nor theefe, as such and
such are ; and so please themselves, and comfort them-
selves, that they are not so bad as others are : and this is
the use they make of others badnesse.

3. This gives them hope of a good condition , not- 3. A ground
withstanding their wicked lives : they hope they may be of vaine hope.
saved as well, yea before others, that are worse then they
in some particulars , especially if they be men that have
had the reputation of godlinesse. *David* committed ad-
ultery and murder, *Noah* was drunke , so was *Lot*, and
incestuos ; many professors now are worse over-seen
then they are, they thanke God : yet these men were (at
least hoped to be) saved ; they lived and died Gods chil-
dren,

dren ; and why may not they doe so with lesser sinnes ? This is the common delusion of ignorant men ; If they be not saved that are no extortions, no adulterers, &c. what will become of those that are ? they hope to scape as well as they.

4. A cloake of shame.

4. This will serve to allay the discredit, and *shame* of their owne wicked courses ; singularity in sin makes men more remarkable, and so more infamous : community either makes it esteemed no fault, or no crime ; *Incepit esse licitum, quod incipit esse publicum.* That begins to be accounted lawfull, which begins to be publick : And that ceases to be *shamefull*, that most or many doe. For this cause a sinner desires to infect others, if hee can, or at least is glad to find them infected, to qualifie his owne shame.

5. Fellowship in misery.

5. Lastly, if in none of these he can take any comfort, yet in this he will, that he shall not be miserable alone : This we heare desperately out of the mouthes of wicked men, If they doe goe to hell, they shall not goe alone ; company good storie. Miserable comforters are they all; yet such comfort the corrupt hearts of men (as the Devil himselfe also does) facke out of the falls and sinnes of other men : And this is the first reason of their joy in evill.

2. Reason, Envie.

Jam.4.5.

Psal.112.10.

Another reason is, that secret envie, which is the attendant of hypocritical pride : *Doe you thinke the Scripture saies in vain, the spirit that is in us lusteth after envie,* saith Saint James ? There is in every proud heart a portion of envie, the nature whereof is, as to grieve at others good, so to rejoice at others bad ; whether of sin, or misery : *The ungodly shall see it, that is, the prosperity of the godly, and it shall grieve him.* Now this is certaine, He that grieves at anothers good, will rejoice at his hurt or evill : And this is as true in morall good or evill, He that envies, and consequently grieves at anothers vertues or goodnessse (as every hypocrite doth, he would have none thought vertuous but himselfe) will certainerly be glad, and

and much please himselfe with others badnesse ; because (as we said) this addes a lustre to his seeming vertues. A proud man cannot endure a competitor in goodness : The Pharisees did all they could to engross the name and honour of knowledge and religion to themselves ; and therefore, when our blessed Saviour was deservedly raised and magnified by the people above them, his honour was the object of their envy, & the matter of their torment and vexation : And when they had procured him to be put to death, how did they rejoice and insult upon him ! The like may be seen of Josephs brethren, Gen. 37.

A third and last reason is, from a secret hatred of goodnesse, however he may seem to love and favour it. An hypocrite, what shewes soever he make, yet loves not goodnesse ; not in himselfe, much lesse in others. The appearance indeed he loves, because it brings him credit in the world ; but he *receiveth not the truth in the loue of it* : 1 Thes. 2. Yea, secretly he hates it, and hates to be reformed, as the Psalmist speakes ; and no marvell : for hee hates God, though perhaps he doth not perceive it. Now this is a rule, As Love and Hatred are contrary affections, so they have contrary objects : Love good and hate evill ; or love evill, and hate good. Againe, as they that love good in themselves or others, cannot but joy and delight in beholding it ; so they that hate good, cannot but rejoice in the evill of others. A good man is pleased as well with others good, as his owne : An evillman no lesse with others illnesse, then his owne. Love (saith the Apostle) *rejoices not in iniquity, but overpasseth rejoiceth in the truth, or with the truth* : Love (saith he) envies not, it swelleth not, Ver. 4. it vaunteth not it selfe (over others infirmities) it behaveth not it selfe unseemly : but Hatred envies, swells, or is puffed up, vaunts it selfe, and behaves it selfe unseemly ; and thereupon rejoices in iniquity : These are the grounds of the point.

And now we come to make some Application of this 4. The Application, and that

Doctrine to our selves ; and we will (for better method and memory) reduce all we have to say to two heads :
 1. The *discovery* of many for hypocrites ; by the wrong uses they make of others infirmities , or sinfulness .
 2. The *directions* to the right uses that wee should make .

1. For discov-
erie of manifold
hypocrisie, as
The first use hereof is , to use it as a light to discover a
world of hypocrites , who by severall waies doe manifest
this naughty and cursed disposition , to rejoice or take
delight in others badnesse ; and they are of many sorts :
We will note some :

1. First , such as , from the sight and knowledge of others sinnes , take occasion to harden themselves in their sinfull courses , and to strengthen themselves in their wickednesse ; comforting themselves in the company of others , and perhaps those of the better sort , as they are reputed ; and so settle themselves upon their dregges , as Zephany speaks : Why (say they) many of the best of Gods chil-
dren have been subject to their faults and infirmities ; done as bad , or worse perhaps then we , and yet were sa-
ved : Noah , David , Lot , and others in our owne know-
ledge . But to discourage this conclusion , we propound
to such a threefold consideration .

1. The difference between them and their copy : For
 1. they sinned of infirmity , these men of deliberation : They did not look at the examples of others that fell before them , to fall after them , which these men doe : They purposed , resolved , swore they would keep Gods commandements ; so did never these : therefore theirs were sinnes of infirmity , these of presumption . 2. They sinned , but they repented , and proportionably to their sinne ; David watered his couch with his teares ; Peter wept bitterly ; did not , as these men doe , comfort them-
selves , and put off sorrow , with examples of others fal-
lings . And , 3. they sinned , but not after repentance ; Noah drunke but once , &c. these never repent ; or if they seem to doe so , it was but in hypocrisie , as the con-
tinuance .

tintance in their sin, by others examples, doth demonstrate.

2. The issue and successe of those sinners, whom they presume to follow: They sinned, but they smarted soundly; none so sharply out of hell: *David had not only the sword threatened without, but had his bones broken within, Psal. 51.* If they knew how deare they paid for their finnes, they would be loth to buy the pleasure at so deare a rate; content not therefore your selves with this poore comfort of their examples.

3. This would also be considered by such men, that this is a most fearfull perverting of the Scripture, and the providence of God, in suffering others to fall before our eyes, to their owne destruction, as the Apostle sayes some men doe; and amongst all the ills that God intends therein, this is the worst and most dangerous: For if we ask, Why did God suffer his children heretofore to fall into foule and scandalous finnes, and record them in the Scripture? One of these three may be laid: First, for admonition; *These things were written for our admonition, that we should not lust as they lusted, nor murmur as they murmured; let him therefore that thinkes he stands, take heed lest he fall.* ^{1 Cor. 10. 12.} Secondly, for comfort, that thole that fall by infirmity, or otherwise, might have a ground of hope to rise againe; Who should ever rise, if they had not fallen? How apt are men, through their owne corruption, and the Divels temptations, to despair? None of Gods children ever fell so low, so foulely, would he say: Yes, *Paul was a persecutour, &c. and received to mercy,* that God might in him shew an example, as of humane frailty, so of Gods mercy: Or thirdly, God in his providence suffers these falls, in former and present times, to make stumbling blockes for some, whom he purposes to destroy, to keep them from coming into the way of godlinesse; and so from the end, to which it leads, eternall life: Its certaine, many doe stumble at this stone, and rocke of offence, the fallings and failings of Gods people; and are either

either set at a stand in the profession of Religion, as the people stood still at Asabel's carcase; or else turne quite backe againe, as if that were not the way, which such men walke in; who fall many times more hainously, more scandalously then meere naturall men: They will not in sad and serious manner profess, because some profess Religion, and are not; *Woe be to them, by whom the offence cometh*: but woe also to the world, because of offences; woe to the giver, and woe to the taker of offence. The way to heauen is a narrow and a straight way, and besides, slippery; he is more then a man, that falls not sometimes, having so many stumbling blockes laid in his way by the flesh, the world, and the Divell: but theres no other way but that. Now were not he a mad man, that would refuse to walke a slippery way, suppose over ice; seeing there is no other way; because he sees many slip before him? Yet he is worse, who seeing his neighbour downe, will not step over him, but purposedly stumble, and fall with him; and then plead his example, to excuse his owne falling: Thus do many men comfort themselves in the falls of others; and these are the first sort.

2. Secondly, another sort of hypocrites are those that, from the sight or knowledge of others sinnes, take occasion to vent their gall against Religion, and the profession it selfe; to lay all the fault upon that, and to insult over the whole number of them that profess it; *This is their Religion, These are your Professours, your Holy ones, thus they doe such they are all*: *Fie upon this Faction*; as sometimes they said of David, *Fie upon thee, fie upon thee, we have seen it with our eyes*: Or, as some said of Saint Paul, the ring-leader of the Nazarenes, as one called him: Away with him, away with him, it is not fit that he should live: But to coole this heat a little, consider,

1. What hard *measure* these men exact of their brethren, over they doe of themselves; they will not allow them common, and humane infirmities: Their brethren must

A close Hypocrite discovered.

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must live like Angels, themselves like Devils; and yet be counted honest men.

2. What *inequality*, if not *iniquity* is this in judgement? What partiality in judging? They can allow men of their owne confederacie, many grosse, not infirmities, but crimes: Some drunckards, some whore-masters, and what not? yet they heare honest men good neighbours, onely they have their infirmities: But if a professor of more godlinesse slip, and catch a fall (as who lives, and sins not) his infirmities are made crimes, and himselfe proclaim'd an hypocrite. Had these men lived in *David's* time, and seen his grievous falls, hee shoule haue heard, Hypocrite, and Counterfeit; and this is your holy *David*, &c. and so he did from some, no doubt: *The drunckards made songs of him*, perhaps for those or the like infirmities.

3. But what *uncharitableness* is this, to condemne all for one? There was a *Cham* in *Noah's* family, an *Ishmael* in *Abrahams*, an *Absolom* in *David's*, a *Judas* in Christ's; shall any be so rash to say, They were all such? A grosse falsehood; all are not such: There are many (blessed bee the grace of God) that shine as lights, in the midst of a crooked and perverse generation. Many, whom the Devil himselfe (except but common infirmities) cannot accuse justly of any scandalous sin.

4. What *hypocrisie* is this, to lay the faults of professors upon Religion; yea, that Religion which themselves professe, at least in shew? For *Papists* to censure thus of our Religion were somewhat tolerable; but for *Protestants* thus to flie in the face of their owne Religion, what heart can haue with patience? They know, Religion allowes or teaches no such thing: *The grace of God, that brings salvation*, teaches us to deny *ungodliness* and *worldly lusts*, &c. The commandement is holy, and just, and good; though in the best profession some have their infirmities, and some indeed be hypocrites. And the truth is, this man that thus strikes at the head or heart of

Religion, through the sides of some weake professours, discovers his owne hypocrisie : For if he did not hate Religion (in the power of it) he could not thus insult and rejoice in the shaine of that, which yet he would seem to honour.

3. Thirdly, another sort are those, who take occasion from mens sinnes, to insult over them, to scorne and despise them, as here the Pharisee did ; *God, I thanke thee, I am not as other men, &c.* Its strange to see how superciliously some (perhaps more civilly honest men) doe carry themselves towards those, who are more scandalously sinfull, whether presumptuously, or by infirmity. How do they enterraine high thoughts of themselves, and their owne goodnesse, in comparison of those ? How highly they over-looke them ? how bigge they speak ? how scornfull ? how reproachfull ? like this Pharisee here, *This Publican ; and those others elsewhere ; This people that knowes not the Law, are cursed.* Or those their predeces-sours of old, *Stand farther off.* *I am more holy then thou.* *I thank God, I am not as other men are, &c.* To let out this swelling impostumated pride, I would propound these few considerations :

1. This is no great matter to boast of ; an hypocrite, an heathen, a reprobate may be no extortioneer, nor unjust, nor adulterer : Many such have been among the Gentiles, as civilly honest as they.

2. This is but a negative kind of goodnesse, that is not to be better, but lesse ill then others ; which is indeed a positive kind of illnesse, though in a lower degree : but to be lesse ill, is not to be good ; unlesse to be ill, be to be good. And if he may be accounted good who is lesse ill, there are scarce any bad upon earth; none almost so bad, but he may find worse, if not here, yet in hell : *Cain and Judas might prove to be good and honest men,* for no doubt there were some worse then they. Nay, I dare be bold to say, there are many better then this negative man in hell ; there are some, who not only were no adul-
terers.

terers, extortioners, &c. but chaste, and charitable, and have done many good worke in appearance : and therefore this is but a poore matter to boast of; not so bad as others on earth, not so deep as others in hell.

3. This may come from restraining, not from sanctifying grace ; and what is a man the better for that ? A Lion in a chaine cannot range and devoure, as he would doe : The Divell himselfe, that roaring Lion, is held in the chaine of Gods Almighty providence , that he cannot doe the mischiefe which hee would. Their nature is never the better for that : Thou art no extortioner, no adulterer; perhaps thou wouldest, but durst not, but couldst not : Is this a thing to boast of ?

4. But grant all this, yet who may they thank for it ? not themselves, not their owne better nature, or disposition ; but God that hath chained up their corruption, and let loose others to their owne hearts lusts. If others be so and so , they are to be pittied, not scorned : If any man be not so, he ought to be the more thankfull, not proud and scornfull ; Who made him to differ ? What hath he, that he hath not received ? Why then doth he boast, as if he had not received it ?

5. Yet see the hypocrisie of men discovered : I thank God, sayes one, I am not an extortioner, not an adulterer, &c. What great matter is this ? All men are not extortioners, or adulterers : Some have another lust predominant ; their *veins* lies another way : One man hates adultery, but loves drunkennesse : Another hates prodigality , but loves covetousnesse : Say then, thou proud Pharisee , I am no slanderer, or detracter from other mens credit ; I am not prouide but that thou canst not say : Thou art not like the Publican indeed, for he, though a sinner, was humble ; thou art a sinner, and proud. Seveall men have severall waies to spend and vent their lust ; all are damnable: Boast not then, I am no adulterer, when thou art a blasphemer , or covetous, or proud, &c. that is palpable hypocrisie.

4. A fourth sort of hypocrites are such, as delight, and are glad to see or heare, of perhaps to tell and blaze abroad the faults and falls of others. Some have *itching eyes*, desirous to see or know: Some have *itching earer*, tickled and contented to heare the worst reports, especially of professours; and *itching tongues*, that please themselves in raking in the infirmities of other men: *Tell-tales*, that like Pedlars goe up and downe from house to house, and open their packs at every doore: Did you nor heare what such a one hath done? I am sorry to speake it, I pray tell no body; when secretly he is glad, and desirous all should know it. Such a fellow was that cursed *Cham*, who could not satisfie his wickednesse to see, but must needs run and tell his brethren of his fathers nakednesse; whereas his brothers took no delight to see it: therefore they went backward, and threw their garments over it, to shew how displeasingly they heard so vile a report of their father. Such an hypocrite was *Doeg*, who (forsooth) was *detenus coram Iehova*, detained before the Lord at Nob, whether with conscience of the Sabbath, or some vow, it matters not; yet in the next Chapter, turnes Informer against *David*: *I saw the sonne of Issai coming to Nob, &c.* This he did, either to flatter, and humour, and curry favour with *Saul*; or to vent his secret spleen and malice against *David*, whose vertues were more eminent, and whose fame eclipsid his. But *David* brands him for a starke hypocrite for his labour, and for a lying fellow, though he speake but the truth: *Why boastest thou thy selfe in mischiefe, O thou mighty man? Thy tongue deviseth mischieves, like a sharp rasour, working deceitfully: Thou lovest evill more then good (for all thy faire pretences of devotion) and lying rather then to speake righteouesesse: Thou lovest all devouring words, O thou deceinfull tongue.* Why (might some man say) *Doeg* told nothing but the truth; why then is he thus complained on? Why? because he speake the truth with an ill mind, in an ill manner, boasting and insulting over *Davids* infirmitie, as if he were glad of this advantage,

2 Sam. 21.8.

Psal. 52.1. &c.

advantage, to ingratiate himself with *Saul*, and to do *David* a mischief: Such *Dogs* there are too many now, *Hypocritical mockers at feasts* (as *David* calls them) trencher-flies, who fall upon the sores of thole that professe godlineffe; to please forme, to whom they know such newes will be welcome: men notwithstanding that seeme sometimes very pious and devout, holy with the holy: this secret delight, to heare or tell others infirmitie, discovers them for hypocrites; and these are the fourth sort.

Another sort are such as *envie* at others goodnes, or credit thence arising: *Some preach Christ out of envie*, said the Apostle; and how glad were they to spie out the failings of those that preached in sincerity? Now this is certaine, He that is envious at others goodnesse, will rejoice, or be much pleased with his badnesse. *Paul* was of another disposition: *Notwithstanding, whether in presence or in reuue, Christ is preached, and I therin doe rejoice, and will rejoice*: Phil. 1. 18. *Good men desire all men were as good, yea better then themselves; this they pray for: I would to God (saith Moses) that all the Lords people could prophesie. I would to God (saith Paul to Agrippa) not only thou, but even all that bear me this day, were altogether such as I am.* To conclude, see you a man proud, vain-glorious, and consequently envious? certainly, that man cannot but take delight in seeing and hearing others badnesse: Envie feeds it selfe upon others evills; it is as pleasant to him, as his meat and drinke. But to allay this cursed disposition in them all, I propound but these three things to their consideration: *1. This argues, that they are destitute of all true Christian charity, and love of their brethren; Love enviieth not, love rejoiceth not in iniquity, its owne or others: That man that should see his very enemy fall, and break a legge or an arme, &c. and rejoice at it, were a beast, and no man. But he that shall see his brother fall into sin, and break not a legge or arme, but the necke of his soule, if I may so say, and make himselfe and others sport with it, hath put off man, and put on Divell. The Divell indeed* 34.6.1.40.4
rejoices.

rejoices at the falls of men : As there is joy in heaven for one sinner that repents ; so, no doubt, there is joy in hell for one penitent that relapseth. I may allude to Jam. 3.14,15. Saint James : *If you have bitter envying and strife in your hearts (which will certainly cause rejoicing at others e-
vill) glory not, and lie not against the truth.* This wisdome (or folly rather) descendeth not from above, but is earthly, sensuall, diuellish.

2. As they have no love of their brethren, so nor any love of God (what ever they may pretend) that can rejoice in his dishonour. Nothing more dishonours God, then the scandalous lives of professours ; and canst thou rejoice in that which grieves and dishonours him ? Can any good childe sport himselfe in his fathers disgrace ? I will say to thee , as Paul to Elymas the Sorcerer, *Thou childe of the Devill, thou enemy of all righteousness ; what e-
ver pretence or profession thou makest.*

3. This is enough to discover such for hypocrites; what shew of love to Religion soever they make, they doe indeed hate it : God himselfe challenges such, *To the un-
godly (faith God) what haft thou to doe to preach my Law,
and to take my Covenant in thy mouth ; where as thou hatest
to be reformed ? Wherein (mighty he say) doe I hate to be
reformed ? Marke what followes ; Thou satlest (in the seat
of scorners) and speakest against thy brother, and hast flan-
dered thine owne mothers sonne : Thou takest delight to be
speaking of thy brother, things either true or false, it
matters not ; and this concludes thee for an hypocrite.
No sound member of the body can delight it selfe in the
disease or dishonour of a fellow-member : *If one member
suffer, all the members suffer with it : if one member be honou-
red, all the members rejoice with it.* Let these things bee
considered ; and so we proceed to the second use.*

x Cor. 12. 26.

2. Directions, what use to make of others falls.

And that is for direction, how to stand affected at others badnesse, and what uses we ought to make, if (at least) we will approve our hearts either to God or men, or our selves to be sincere. To insult and be glad at others bad-
nesse,

Psal. 50.

neffe, that they are worse then we, is a figne of a naughty and hypocritical heart : What then is to be done in such a case ? We cannot but see daily the out-flyings of other mens corruptions, into many foule and scandalous finnes ; and what use worldly men and hypocrites make thereof, to triumph in their falls, we have heard already ; which being considered, let us see what use we ought to make : Wee will reduce all to these fourre heads ; 1. To humble us, 2. to make us thankful, 3. to make us pitifull and mournfull, 4. to make us watchfull.

1. The first use we should make, is to *bumble us*, in 1. *Humility*, consideration of our common frailty. It was a Heathen mans advice, When thou beholdest other mens infirmities, reflect upon thine owne heart, and aske thy selfe, *Numnam ego talis* ? Did I never commit the same, or the like as bad ? Yea, the Apostle inferres all meeknesse to be used to all men, upon this very ground : *For wee our selves were sometimes foolish, disobedient, serving divers lusts, &c.* Tit.3.3. Or, if not so, yet aske once more, May I not be so ? May I not fall as foule as he ? Have I not the same nature ? the same corruption ? even this consideration the Apostle also urges ; *If any man be overtaken with a slip or infirmity, you that are spiritually, restore him with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.* Galat.6.1. That finne (as well as misery) may befall every man, that doth befall any man : Yea, wee should be to farre from insulting and rejoicing at it, that we should tremble at their fall, & at the justice of God in suffering it. To be given over to a mans owne hearts lusts, is one of the most fearfull judgements that can befall a man : *So I gave them up to their owne hearts lusts, and let them follow their own imaginations* ; Psal.31.12. as if hee knew not how to punish them worse. To punish a man with *sinning*, is the worst part of punishment. Now all Gods judgements ought to be trembled at, much more the greatest. If we see a man, suddenly struck dead by the pestilence, or other disease, Acts 5.12. wee are amazed, and tremble at it ; how much more

Rom.11.22.

Ver.19.

2.Thankful-
ness.

Omnia pec-
cata sic haben-
da tanquam
dimittantur, a
quibus Deus
custodit ne
committan-
tur. August.

ought we to doe so , when we see a man struck downe with sinne ? And that the rather, when we consider, that it might have been our case, having the same nature, the same desert in both? we have as great sinnes to provoke God, to let our corruptions loose , to shame both our selves and our profession : Behold the goodness and severity of God, as the Apostle in a like case : Goodnesse to thee, severity to them that fall ; mercy to thee , justice to them : and when thou beholdest, be humble and tremble. Tremble, I say, at his severity to them , and his goodnesse to thee, if thou continue in his goodnesse ; otherwise (marke what followes) even thou also shalt be cast off : shalt be let loose , and fall as foule as they. Thou wilt say then (to allude to the Apostle) They are fallen, but I stand upright : Well, they are fallen by unbelieve, unthankfulness, or some other sinne, by the justice, and just judgement of God ; and thou standest by faith (if so bee thou haft faith) be not high-minded, but feare. If God spared not them, take heed lest he spare not thee. And that is the first use to be made of others falls.

A second is for thankfulness , that wee are not so bad, The Pharisee supposed right, had he but proceeded right; had the manner been suitable to the matter , no man could have spoken better. It is worth abundance of thankes, that wee are not as other men are,&c. as hath been largely proved in the former point : we will but borrow the remembrance of the chiefe heads,to quicken the exhortations, and then proceed to another. There is great reason we should say (with a more humble heart then the Pharisee) God, I thanke thee, that I am not as other men are,not an extortioneer, &c. I know not whether is the greater mercy, to forgive a sinne, when it is committed ; or to prevent a sinne from being committed : I will not dispute the case ; but propound the reasons of our thankfulness.

i. If we consider the spawne and seed of corruption, which lies bedded in our hearts, waiting but opportunity

to breake out into the same enormities ; there is not the vilest sinne that ever was committed , but we might and should commit , did not God in much mercy restraine us . We admire and wonder at others badnesse ; we need not , if we consider the root from whence it proceeds : but rather wonder we are not as bad , and admire Gods goodnessē wee are not . It is , wee said even now , one of the greatest judgements of God , to let corruption loose upon a man , and to deliver him into the power thereof . It is consequently one of the greatest mercies , to have it chained up from breaking out : and therefore say humbly , *God, I thanke thee, &c.*

2. In regard of the *issues* and consequents of sin committed , which are manifold and grievous miseries , which our eyes have seen overtake men for their sinnes which they have committed : A wounded spirit , broken bones , as *David* calls them ; sorrow , ficknesse , poverty , ignomie , shame to themselves , friends , profession , and religion it selfe ; death temporall , yea and perhaps eternall ; from all which we are freed , by being kept from their sinnes . Consider but what they would give to be innocent againe , if possible ; and thinke what a mercy it is , to be kept from their sinne , and their misery : and then goe and bleffe God , and say , *God, I thanke thee, &c.* wee cannot but stand amazed , that many , and they in our opinion and their owne , godly , learned , wise , &c. have fallen into so many great and foul sinnes , to their owne shame , sorrow , misery , and the scandal of religion , &c. Why are not we fallen into the same pit ? Are we better then they ? Nothing at all : It is the grace of God that makes this difference between us : Blessed be God , and his grace for his mercy . Oh then , doe not insult o-
ver men wounded , and fallen at our feet , doe not rejoice at them , but , with all humble thankfulness , adore and bleffe that grace that hath preserved us from falling .

But it is not enough not to rejoice or triumph at the *compassion* falls of others ; it is also a duty required to *mourne* with or mourning .

Psal. 119.

2 Cor. 2.4.

Phil. 3.

2 Pet. 2.

Pro. 14.17.

them, and for them : This I am sure, was the practise of holy men heretofore ; so did *David*, *I was grieved to see the transgressours : Mine eyes gush out with rivers of teares, because men keep not thy Law.* So did *Saint Paul*, in a case of a scandalous sinne, by the incestuous person : *Out of much affliction and anguish of heart, I wrote unto you with many teares : Some walke (faith he) of whom I have told you before, and now tell you weeping, &c.* And there is very good reason for it : for

1. Otherwise thou art like to fall into the same, or another sinne as bad, and as scandalous. Into the same, first : For nothing better to preserve a man from the infection of other mens sinnes, then to be grieved and mourne for them : This kept just *Lot* from the hurt of Sodoms sins, living amongst them, that *he vexed his righteous soule, in beholding their uncleane conversation.* Upon this ground the Apostle told his *Corinthians*, that *a little leaven would leaven the whole lump* ; even infect them, that had not sorrowed for the sinne committed by the incestuous person : Or if thou escapest the same, it is just with God, to let thee fall into *another sinne as bad and infamous* ; because thou doest not compassionate and mourne for others sinnes, much more, if thou in the least manner rejoicest at his fall : The unmercifulnesse and scorne of men is sometimes thus required. What *Solomon* sayes of an enemy, may very well be applyed to this purpose : *Rejoyce not at thine enemy when he falleth (into misery, or sin) neither let thine heart be glad, when he stumbleth ; lest the Lord see it, and it displease him, and hee turne his hand from him, upon thee ; and suffer thee to fall into the like, or as bad a sinne, to find as little mercy and compassion, or as much scorne and contempt, as thou hast shewed to thy brother.* I doubt not, but this hath overtaken many of Gods children ; they have been let goe, to fall : because they have not pittied and mourned with others that have fallen by them. God cannot endure that men, subject to the like infirmities, should be proud and insult, or be mercilesse and

and pittiesse towards others ; and therefore oftentimes payes them in their owne coine.

2. But if not so, yet thou shalt be guilty of others sins, for which thou hast not mourned ; much more, if rejoiced at it. The Apostle charges his Corinthians for a double fault in this kind : one, that they did not *mourn* for that scandalous sinne ; another, that they were *puffed up*, swelled against him, insulted over him : and this made them double guilty of his sinne. Contrarily, when they had mourned for that sinne, he gives them their acquittance ; *Behold this very thing, that ye have been godly sorry,* Cor.7.11. what Apologie it hath wrought for you : ye have shewed your selves free in this matter. It may seem a paradox, but is a truth ; A man is guilty of all those sinnes of the times he doth not *mourn* for : but if he shall adde, to rejoice at them, or take pleasure in them that doe them, as the Pharisee did, he shall be double, yea treble guilty of them.

3. And if guilty of the sinne, lyable to the punishment : *Be not partakers of her sinne, lest yee bee partakers of her judgements,* is a caution prescribed specially in the case of Babylon ; but may extend to any nation, or particular persons sinne. This was once proved on the contrary, in a common destruction, the mourners onely were preserved : *Goe (saith he) and set a marke upon the fore-heads* Ezek.9.4. *of all those that mourne for all the abominations committed in the city ; and then smite the rest, and spare none :* Let this be considered.

The last use that we are to make upon the view and consideration of others falls and infirmities, is to be more nesse, confide, watchfull over our owne hearts and waies. The Apostle ring makes the conclusion for us : *Let him therefore that thinkes he stands, take heed lest he fall.* Not onely their punishments, but their sinnes are written for our example, that we sinne not as they did. They are written for our admonition ; they murmured ; they committed Idolatry, they fell into fornication, they tempted ; we are made of

the same metall, subject to the same infirmities : Let no man therefore insult over their falls , upon conceit of his owne strength ; but *let him that thinkes bee stands, take heed lest hee fall.* The like may be said concerning those, who fall into scandalous sinnes in our own knowledge : *Consider thy selfe, lest thou also be tempted.* This exhortation is very iasonable, To walke *circumspetly*, to walke *exactly*, especially to those, who make a more then ordinary profession of Religion, considering

1. Our owne
frailty.

Neh.13.26.

1. Our owne frailty , even the strongest of us ; wee are made of the same matter, have the seed of the same sinnes in us : But when wee see men farre better then our selves so foulely overtaken, how should we chuse but tremble , and watch and pray against our owne weaknesses ? That place of *Nehemiah* is pertinent, *Did not Solomon King of Israel sinne by these things ? yet among many Nations was there no King like unto him, who was beloved of God : nevertheless him did outlandish women cause to sinne.* Whence the Argument is strongly enforced : Did *Solomon* ? Did *David* ? Did *Peter* so stumble, and fall so foulely and hainously ? men of admirable wisdome, strength, and piety ? who then may not feare to fall ? If the *Cedars* of Lebanon were so shaken, so broken, how had the lesser under-wood need to look to their standing ? If men of yeares and strength slip and fall, how had children need to look to themselves ?

2. Considering the issues ordinarily of the falls of such falls : for those that profess godlinesse, the sinfull example of a wicked man doth much hurt , but nothing to that of a Professor : For,

1. This more *hardens* some that are wicked in their courses ; Why the best men have their infirmities : nay, doe sometimes as bad as we ; *Noah* was drunken, *David* adulterous, &c. and yet good men, and saved.

2. This more *grieves* those that are good : Nothing wounds their soules more , then to see their fellow-brethren fall so foulely ; *Paul* was grieved much for his country-men

1. It hardens
some wicked.

2. It grieves
the godly.

try-men the Jewes that were not, nor would be converted; but more, I beleieve, for that sinne and scandall of the incestuous person, who was a Christian.

3. This more *disgraces* Religion, and consequently keeps men off from being religious: The very *rumour* and slander of the Primitive Christians, that they were incestuous, and adulterous, was a strong engine of the Devil to keep many from being converted, especially the civiller sort of the Heathens: They could not love that Religion that allowed (as they were told and believed) such monstrous iniquities. And at this day, what keeps the *Turkes* and *Jewes* from being Christians, but the wicked lives of many professing Christianity? Amongst us Christians, what withholds many *Papists* from converting, but the dissolute lives of many Protestants? Amongst us *Protestants*, what keeps many, otherwise civilly honest, from being altogether Christians, that is, truly godly, but the scandalous lives of some Professors? That *Indian*, laboured by the Jesuites to become a Christian, having asked, what became of the Spaniards when they dye, and of his owne fore-fathers; and being answered, that the latter went to Hell, the former to Heaven: replied, that he would rather goe to Hell with his fore-fathers, then to Heaven with the Spaniards; and all, because he saw those barbarous cruelties committed upon his country-men by the Spaniards: *It cannot bee* (faith our Saviour) *but offences will come; but woe to the man by whom they come*: Woe to the world, because of offences; woe to the takers; woe, yea twice woe to the givers: It were better that a mill-stone were hanged about their neckes, and they cast into the Sea, then that they should lay such stumbling-blockes in the way of others: O therefore be watchfull, be circumspet, walke wisely towards them that are without; Give no offence to the Jew nor Gentile, nor to the Church of God:

4. Lastly, this more *dishonours* not onely Religion, but ^{3. It disgraces Religion.} God himselfe; when the Doctrine suffers, the Name of ^{4. It dishonours God most.} ours God,

God suffers with it : It opens the mouthes of wicked men , even against God himselfe . You may judge of Christ , by the lives of them that are called Christians , said *Salvian* of old . If Christ their Master were good , and his Doctrine good , these Christians could not be so bad : Therefore the Apostle seriously advises people to be exactly religious , *lest the Word of God be blasphemed* , as a teacher or allower of such things as are dishonest . And a-

Tit.2.5.

1 Tim.6.1.

gaine , that the Name of God , and his Doctrine be not blasphemed : And to whom speaks he this ? First , to wives , and they of the ordinary sort too : Hee would have them be lovers of their husbands , lovers of their children , sober , chaste , keepers at home , obedient to their owne husbands , that the Word of God be not blasphemed , Tit.2.5.

Then to servants , 1 Tim.6.1. Let as many servants as are under the yoke , count their owne masters worthy of all honour , that the Name and Doctrine of God be not blasphemed . Alas (might some say) what credit or discredit can a poore woman , or a poore servant doe to Religion ? Yes , much either way : Therefore the Apostle Peter speaks of wives ,

2 Pet.3.1.2.

Tit.2.9.

that he would have them vertuous and pious , that their husbands which believe not , might be wonne by the conversation of the wives . And the Apostle Paul speaks of servants , that they should be obedient to their owne masters in all things , carefull to please , not answering againe , not purloyners ; but shewing all good faithfulness : To what end and purpose ? that they may adorne the Doctrine of God our Saviour in all things .

The poorest and meanest Professour that is , may doe much good or much hurt to Religion ; and therefore my exhortation and adjuration to you all , that professe Religion more then ordinarily , be you high or low , rich or poore , masters or servants , is , that you walke circumfletly , exactly , watchfully over your hearts and waies ; and that the rather , because there be many observers , as *David* calls his enemies , that watch for your halting , and will rejoice to see even the meanest Professour slip or fall ; and be ready to insult over not onely

Psal.27.11.

you ,

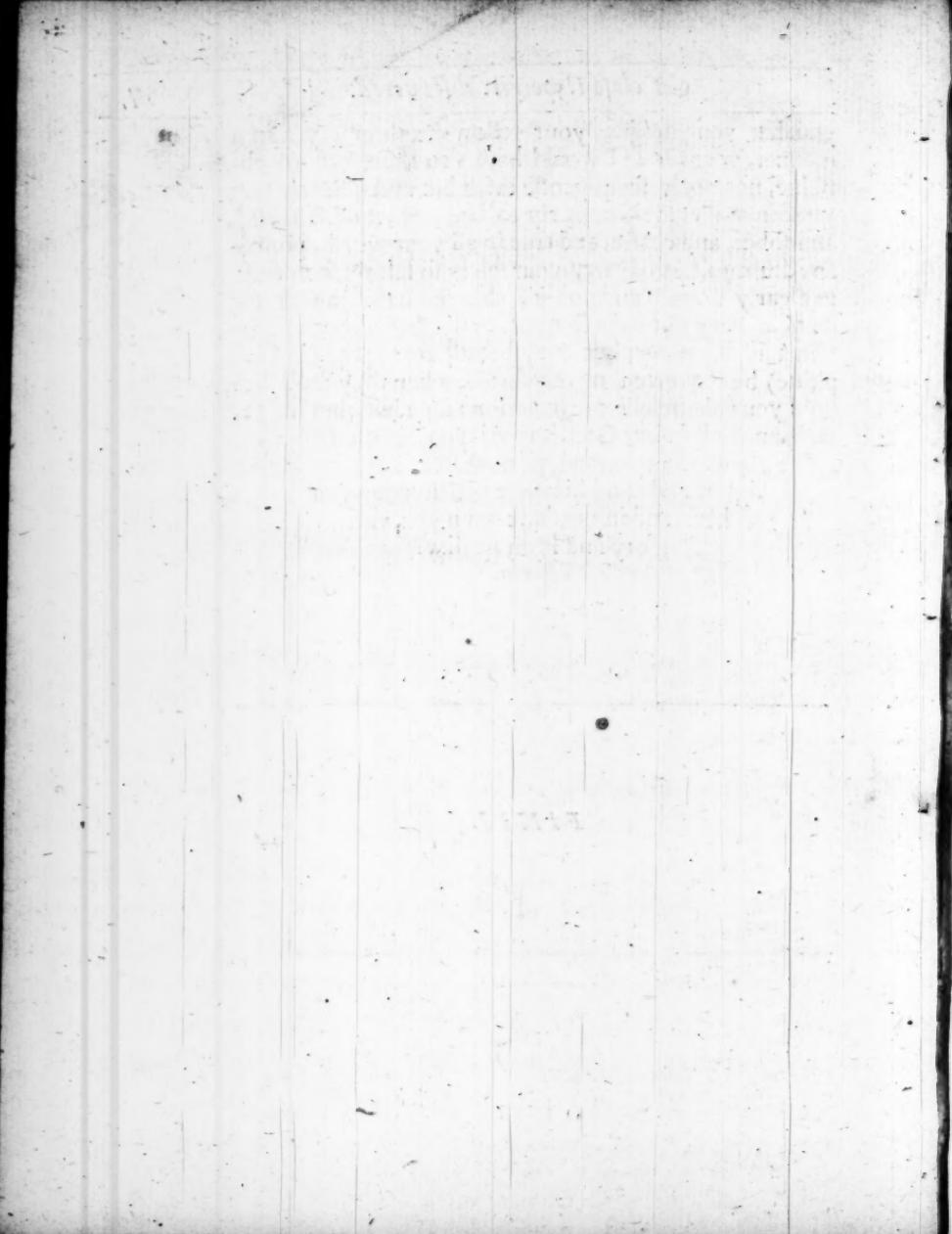
you, but your Religion, your fellow-brethren, yea in a manner, your God : I would have you therefore to abstaine, not onely from grosse evills, but even *from the very 1 Thessal. 5: appearance of evill* : Not onely to bee just, and faithfull, and sober, and chaste, and true in all your words, promises, dealings, but to carry your selves so fairely, so openly, so clearly honest, and godly, that those that watch for occasions, may not have so much as the leaft ground to fasten a suspition on ; but may bee ashamed, and (if God please) be converted, or convinced, when they shall behold your blameleſſe conversation : Doe but thus walke, and you shall honour God, honour your fellow-brethren, (be you never ſo meane) honour Religion ; and Religion and God himſelfe ſhall honour you here, and in the end crown you with glory and immortality.

Amen.

FINIS.

I

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VINDICIÆ S P E I:

S H E W I N G
THE LAVVFULNESSE
of doing Good out of Hope
of Reward.

Against the New Familie of Love
the *Antinomians*.

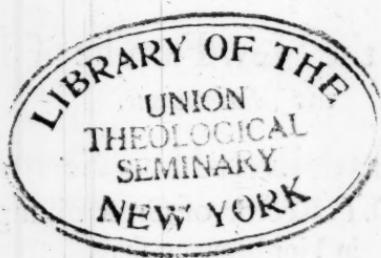
As it was delivered in a Sermon,
by D. C. Rector of Great Billing
in Northampton-shire.

HEB R. 6. 19.

Which Hope we have as an Anchor of the soule, sure and
stedfast, and entring into that which is within the
veile.

L O N D O N,

Printed by R. Y. for Phil. Nevill, at the signe
of the Gun in Ivie-lane. 1641.



June 12



VINDICIAE SPEI.

S H E W I N G

The Lawfulness of doing Good
out of Hope of Reward.

2. JOHN 8.

That we may receive a full Reward.

THe Apostle having propounded an Admonition, to *Circumspetion*, in the former part of this verse, (*Looke to your selves*) enforces it by a double argument, taken from a double danger, of a double losse; Losse of labour, (*that we lose not the things which we have wrought,*) and losse of reward; (*but that we may receive a full reward.*) These words then, are the second ground of enforcement, taken from the fear or danger of a second losse; And there are in it considerable, these three particulars:

Division.

1. The thing expected, *A reward.*
2. The degree of that reward, *A full reward.*
3. The expectation of that full reward; *that we may receive it;* Looke to your selves, that we may receive it.

Explication.

Of the two former we have already spoken; we are now to dispatch the last: And the words carry this meaning with them; As if the Apostle should have said, *We* (or *you*, for the copies differ) *doe expect to receive a reward, yea a full reward of our labour* (and you of yours,) *if you doe not circumspetly looke to your selves, me, or you, or both, shall come short of our hope;* and lose, if not all, yet at least, *some part of our reward;* *our reward shall not be so full as we expect;* therefore I admonish and exhort you to look to your selves, lest wee and you, losing the things which wee (or you) have wrought, lose also our reward: Looke to your selves that our *expectation* may not be frustrate; but that we may indeed receive, what we doe so earnestly expect.

Observation.
It is lawfull to
doe Good in
Hope of Re-
ward: proved
by

The Conclusion hence resulting will be this: *That it is lawfull (if not necessarie) for the best men, for their better encouragement in the service of God, to have an eye upon the promised reward:* Or thus, Hope of reward is not altogether unlawfull, in doing of our dutie to God. This point, were it not for the ignorant clamors and presumptuous importunitie of some, need not any great confirmation, the thing is so apparent, both in Scripture and reason: But that we may give satisfaction to them that doubt, or *conviction* to them that deny this truth; we will bestow some paines in making it good: and that

1. The Pro-
mises.

Gen. 15.1.

Gen. 17.1.

1. By those gracious *Promises* of God made unto us in the Scripture; which, what else can they import, but a liberty and lawfulness at least, to make use of them, to the best advancement of our performances? We instance in some: That to *Abraham*, is of this kind, to this purpose, *Feare not, Abraham; Why? I am thy Shield, and thy exceeding great reward,* Gen. 15.1. And that's another, *I am God almighty, walke before me, and be upright,* Gen. 17.1. As if he should say, *Goe on, Abraham, in thy obedience to my com-*

commands, feare nothing; and for thy encouragement take this my gracious promise, (which forget not to remember and make use of) I will be thy *Shield* to defend thee; and thy exceeding great reward, to recompence thee for all thy losses thou undergoest for my sake. Looke often upon this promise, and be encouraged to goe on cheerfully. That is a most pregnant place, *Deut. 28.* where Moses layes downe a Catalogue of Blessings promised to obedience; *If thou shalt &c.* hearken diligently unto the voice of the Lord thy God, &c. *Blessed shalt thou be in the citie, and blessed in the field,* &c. To what purpose all this, if those people might not, in performance of their obedience, cast an eye upon them? Moses might have saved that labour both of repeating, and writing, and have barely propounded the will of God, and so have left them to chuse whether they would obey, or no: As Kings proclaime their pleasure, without any promise of reward, (or particular penaltie) at the subjects perill be it, if he refuse to yeeld obedience. But lest any should say, This was indeed a course fit for the *Pedagogie* of the Law; Children must be drawne with sweet allurements, as they with a land flowing with milke and honie; but the Gospel gives more grace, and therefore, now, *Love* must supply the place, both of *Hope* and *Feare*. Take we some in the New Testament: Our blessed Saviour himselfe, the only Lawgiver, not onely implicitly, in propounding blessednesse to those particular vertues; but expilicitly and plainly, *Matth. 5.12.* He provokes them to rejoyce and be exceeding glad, in persecutiōn, upon this very argument of our text; *For great is your reward in heaven:* So *Luc. 6. 35.* *Love your enemies, &c.* and your reward shall be great, &c. Thus S. Paul 2. *Cor. 7.1.* *Seeing therefore we have these promises,* (to be the sonnes and daughters of God, cap. 6. last) *Let us,* (upon the sight of these Promises, and certaine expectation of their performance) *cleanse our selves from all filthinesse of the flesh and spirit, &c.* And S. Peter treads in the same steps: *Wherfore, 1. Pet. 3. 14.* *beloved, seeing ye looke for such things (a new heaven, and a new earth, according to his promise) be diligent, that ye may be*

be found, without spot and blamelesse. I could be infinite in such parallel places ; which (I say againe) are all needless arguments, if so be we may not make use of them, by exercising of our *Hope*, to excite our diligence in those injoyned duties.

2. The Commands.

Psal. 42. 5.

130. 7.

1. Pet. 1. 13.

2. By the *Commands* of Scriptures, founded upon those promises, to exercise our *Hope* ; How often doe we heare it in the old Testament ; *Hope in the Lord*; *Hope in his mercies*, &c. Now what is *hope*, but the expectation of those things which God hath promised ? Can a man expect them, and not hope for them ? Can a man hope for them, and not looke at them ? Can he looke at them, hope for them, or expect them, and not be provoked to those dueties to which they are promised ? we have one pertinent place for all, and that in the new Testament ; it is S. Peters : *Gird up the loynes of your minde* (your faintinghearts) *be sober*, *vale πιλετε*, and *hope to the end for the grace* (i. the glory) *that is to be brought unto you at the Revelation of Jesus Christ* : *Hope to the end, or perfectly for that grace* ; and let that *hope bee the Girdle*, to gird up the loynes of your minde, &c. *Wee must hope* ; therefore *wee may hope for a reward*, &c.

3. The instances of

Luc. 2. 25.

Mar. 15. 43.

Heb. 11. 10.

Phil. 3. 20.

Titus 2. 13.

2. Pet. 3. 14.

Rom. 8. 19.

3. By the many *Instances*, even of men regenerate, that did looke at the reward promised : It is a generall description of good and holy men in Scriptures ; by their *Hope*, and expectation of the Promises : *Old Simeon waited for the Consolation of Israel*. *Joseph of Arimathaea looked for the Kingdome of God*. *Abraham looked for a Citie*. *Wee looke for the Saviour, who shall change our vile bodie* : *Looking for the blessed hope*, &c. *Seeing ye looke for such things*, &c. Nay more ; their hope is called, the earnest expectation of the creature, ἀποκαρδονία, which signifies such an intense expectation, as men expresse, when they looke for some longed for friend, and stand fixing their eyes, and thrifting them almost out of the holes of their heads ; as if they would send their eyes to meet them, whom they think too long in coming : Yea, if more may be, the Apostle hath another word, more

more emphatical, ἀστοχεῖν. They saw the Promises, Heb. 11.13. afarre off (by their faith) and embraced them, saluted them (so is the word) by their hope : They looked so earnestly for them, as if they had sent their hearts afore to salute them, which yet they might not perfectly injoy : In particular :

1. Moses, a man of God without exception, & regenerate, 1. Moses. (lest any might object; We deny not the use of these to men unregenerate, to draw them on, till Love may come in place) This Moses, (I say) as good as he was, was glad to strengthen himselfe from the *Hope of Reward*, He had an eye, (one eye Heb. 11.26. at least) to the recompence of Reward. If Moses, so good and holy a man as Moses, had use, and it seemes, need of this helpe ; how much more we, who (boast we what we will) I feare come farre short of Moses's perfection. If any shall say (as some will) This was under, or before the Law ; but the time of the Gospel, is a time and state of greater perfection; Take another,

2. Those Christians whom S. Paul testifies of in this 2. Primitive manner, You suffered with joy the spoiling of your goods : Christians. Heb. 10.34. what ground of encouragement had they ? did they it purely and merely out of the strength of their Love ? heare on; Knowing that you have in heaven a better and more enduring substance. A man will not throw away foule water, (we say) till he hath hope at least, of faire. Nor would they (I suppose) so joyfully have parted with their earthly substance, had they not had an expectation of an heavenly. But did they well, to make this use of their hope ? was it not a weakenesse in them, to be checked, rather than allowed ? marke what followes : he encourages them to it still; Still to make use of their hope ; Cast not away therefore your confidence, which hath great recompence of reward. But lest any should say, These were weaklings in the Faith, and not perfect in Love, I add,

3. Adam in innocencie : who certainly, being created 3. Adam. after the Image of God, was perfect in righteousness and holiness ; and if ever man did, hee might Love the Lord, with all his might, &c. yet even Adam (it seemes) had need

of the same helpes, that we now have, the feare of punishment on the one side ; *In the day thou eatest, thou shalt die the death* ; and the *Hope* of reward on the other side, *Doe this, and thou shalt live* ; which was the tenure of the old covenant, as we all know : If *Adam*, much more we. If any yet shall say, *Adams* was but a *naturall* love, but ours now is *Supernaturall* ; I adde but one more :

4. Christ himselfe.

Heb.12.2.

4. *Christ* himselfe : the second *Adam*, both perfect and strong every way, and therefore (wee may thinke) needed not such helpes, as we doe : yet *Christ* himselfe (I doe not say, needed, I say) used this supportation of his *Hope* : and of reward set before him : The Apostle is plaine, *Who, for the joy that was set before him, endured the croffe and despised the shame*. Would we thinke *Christ* himselfe, so strong as he was, would use this *Help*, if it were not lawfull to be used ? Or shall we think our selves stronger then he, that we can goe without it ? All which (to adde no more) are a sufficient justification of the point propounded : But wee have beside to confirme it

4. Reasons.

1. Our weak-
ness.

1.Joh.4.18.

4. By *Reasons* why it is lawfull, yea usefull for us so to doe.

1. Our *Weaknesse* ; which cast us upon a necessitie of all the helpes, that can bee afforded us. It is true that S. John speaks, *Perfect love casts out all feare* ; and he that feareth is not perfect in love : And it may peradventure be applyed as well to *Hope* , Perfect love casts out all *Hope* ; and he that hopeth is not perfect in love : I said, peradventure it may be applyed to *Hope* ; for I suppose, both *Adam* and *Christ* were perfect in love, and yet made use of their *Hope* : And we shall heare anone, that even in heaven, the Saints both now have, and ever shall have use of their hope : but grant it for the present, *Perfect love casts out all Hope*, and needs no helpe but her owne : Then I affirme, But no man living is perfect in *Love* ; and therefore no man living but hath need of his *Hope*, to be assistant to the imperfections of his love : He that hopeth, (I grant for the present too) is not perfect in love ; But lastly againe, Wee are not indeed per-

perfect in love ; and therefore we have need of hope : We know but in part, and therefore we believe but in part, and therefore hope but in part, and therefore love but in part ; and therefore yeeld but a partiall and imperfect obedience / Our Obedience is measured by the degree of our Love, our love by our Hope, our hope by our Faith , our Faith by our Knowledge ; which being but in part, causes an imperfection in all the rest : The truth is (however some presume upon their strength) our weaknesse is such , that while we carry about with us the old man , we must expect to goe stooping a little to the ground ; and support our selves with these two staves, of Feare for the left hand, and Hope for the right hand, to stay up our Love from falling in the way .

2. Our Humilitie requires as much : that seeing God himselfe (who knowes us better than we our selves, and pit- litic ties us as a father his children) allowes us these helpes; it is but fit, we shold with all thankfulnesse make our use of them. When God had said, *It is not good for man to bee alone, I will make him an helper fit for him*; had Adam, out of the confidence of his owne strength, as being innocent, and free from all sinfull concupisence, refused so graciously a tender, I suppose it would not have been well taken : The Lord himselfe, of his owne good pleasure, proffered *Abaz* a signe; *Aske thee a signe, aske it in the depth, or in the height Isai. 7. 11. &c.* above. And he returnes peremptorily, out of a foolish modestie, *I will not aske, neither will I tempt the Lord*: But marke how roundly the Prophet takes him up, *Hear ye now, O house of David, is it a small thing for you to weary men, but will you weary my God also?* It is not Humilitie, but horrible pride and presumption to refuse and reject Gods offers (upon what pretences of strength soever) and in a manner to scorne his helpes, which hee had never granted, but out of his infallible knowledge of our necessitie. It is not good (says God) for Love to be alone, I will allow her Hope and (if need be,) Feare too, to be her helpers. It becomes then our modestie, in an humble sense and acknowledgement of our well-knowne weakenesse, to accept, and

Application
fourte fold: For

make use of our so graciously allowed *Helper*.

And thus having sufficiently confirmed the point, that it is lawfull, yea very usefull for us to make use of our *Hope*, in eying the promised reward; Let us make it yet more usefull to our selves, by *Application*: It will yeeld us a.

1. Confutation
of Antino-
mists, by

1. *Confutation*, of the conceited perfection of the *New Family of Love*, if I may so call them; who no lesse ignorantly than presumptuously, cry downe this doctrine, that I have thus strongly confirmed; I meane the *Antinomists*, or, if you will, the *Anomists* of our time; who pretend, that they are so full of *Love*, that they scorne to be beholden either to *Fear* or *Hope*: They doe nothing, they, either for *Fear* of punishment, or *Hope* of reward; but all out of pure and meere *Love of God*: Neither doe they think a childe of God, a regenerate man, ought to doe any thing with respect either to the one or the other. For the fuller and clearer conviction of this their errorre, wee proceed in this method and manner, First by way of *Opposition* of our former Truth to their errorre: Secondly, by way of *Proposition* of the many absurdities that will follow upon that opinion: Thirdly, by way of *Exposition* of the principall grounds of that their errorre.

1. Opposing
this Truth to
their errorre:
For,

1. Whereas they say, a regenerate man ought to doe nothing out of *Hope* of reward, but all out of *Love*; which perhaps hath received warmth and strength from that common received position of some Divines, *That a child of God shoulde serve God, though there were neither heaven to reward him, nor hell to punish him*: I answer;

1. Love is not
perfect.

1. It is one thing to say, what we shoulde doe; another what we doe, or can doe: The command indeed is, *Thou shalt love the Lord thy God with all thy heart, &c.* which if it were perfectly performed, might, perhaps, exclude the use of *Hope* or *Fear*; but let mee see that man that ever did so love God; that durst say, hee did so; except the old *Catharists*, and insolent *Papists*, and these late upstart *Perfectionists*: What? are these men more perfect then *Moses*? yet hee had an *eye to the recompence of reward*: Are they better

better than S. Peter? I doubt not but he loved Jesus Christ as well and as strongly as they; and presumed upon the strength of that Love, as much as they can doe, that though all men denied him, yet would not hee: And yet you know how shamefully hee denied his master, three times. But what? are they stronger than Adams in innocencie? His love, though supported both with *Hope* and *Fear*, failed him miserably, as lamentable experience tels us: However, though they stick not, some of them with little lesse than blasphemie, to say, they are *as perfect as Christ*, *Christed with Christ*, &c. yet, I hope, they are not yet come to that height of pride, to thinke themselves *more perfect* than Christ: who, for the joy that was set before him, endured the cross, &c. what strange presumption is this? Mee thinkes I see them like little children, that have newly gotten their feete; who, proud and confident of their owne strength, refuse the hand of the *Nurse*; and will needs be going alone; till falls and broken faces teach them more wit. Certainly, this presumption of theirs, presages some fearefull fall, to the disgrace of their *Profession*, and scandall of *Religion*; Let them but remember S. Peter, and I will say no more, but with Saint Paul, *Let him that thinkes he stands, take heed 1. Cor. 10. lest he fall.*

3. I adde, Their argument is infirme and insufficient; A 2. If it were, yet Christian must doe all out of *Love*, therefore nothing out of *Hope* usefull. *Hope*, or expectation of reward. This is to make the Graces of God to fall out one with another, which sweetly do agree; A good thing may be done in *Love* of God, and yet in *Hope* of Reward too: *Hope* and *Love* are not contraries, but co-ordinate, like a paire of twinne-sisters, the daughters of one mother, *Faith*: or rather subordinate, and therefore may well concurre to the producing of the same effect: we may say, (as the Apostle of Faith) *Hope works by Love, and Love workes from Hope*; as the Soule works by the hand, and the hand works from the Soule. And indeed, *Love* proceeds more immediately from *Hope*, then from *Faith*: These three, (this is their order) *Faith, Hope, Love*; *Faith* is the

ground of things hoped for, and so of Hope; and Hope is the ground of Love, as Love of Obedience: Why then should Love thrust out Hope, her mother, from any influence into her actions? It is in Love, but yet by Hope.

3. Hope shall never cease: confirmed by reason.

3. I say yet further, (*ex abundanti*) whether wee ever shall be so perfect, as to doe all our services to God, out of *pure love*, and nothing at all out of *Hope*; whether here on earth, or hereafter in heaven, is a disputable question. It seemes probable, we shall not; I give my reasons, but submit them to the censure of the judicious; They are these:

1. Our *Love* of God, depends upon our knowledge of God, (*ignoti nulla cupido*) Our knowledge of God is onely of his back parts, as himselfe calls them; which are such qualities, as have respect to us; *The Lord is mercifull, gracious, long suffering, &c.* not such as describe him absolutely in himselfe, as he is *Goodnesse* it selfe: His *Goodnesse* absolute is onely knowne to himselfe, and therefore onely (*so*) loved by himselfe: I conclude then, we cannot *Love* him but with respect to his *Goodnesse* to us, which is the object of our *Faith* and *Hope*; and so not without some mixture of *Hope*; that's the first.

2. *Selfe-love*, (if moderate) is a naturall Impresse of God upon a mans Soule; and therefore (it seemes) to make a man love any thing for it selfe, without some respect to himselfe, were to destroy mans nature; *Praise the Lord, for he is good: why? for his mercy endureth for ever.*

Aquin. 122. q. 4.
40. a. 7. c.
Ames. Theolog.
L2. c. 7. S. 2.

3. *Love* proceeds from *Hope*, as the effect from the cause: For therefore we *Love* a thing, because we *hope* to receive some good from that thing; we doe not (properly and directly) *hope* in any thing because wee *love* it, but onely by accident, in as much as we beleeve, wee are beloved of it: Hence it will follow, that we cannot *love* God, but because we first *hope* in him, as the Author of all our Good; and so *hope* will ever have Ingredience into our *Love*.

4. This is certaine, in the Judgement of the best Divines, that the Saints in heaven now have not lost their *hope*; they live in hope of the Resurrection of their bodies, *My flesh shall*

shall rest in hope, Psal. 16.9. No, nor after the resurrection ^{Psal. 16.9.} ever shall lose their *Hope*; though there be some difference betweene our hope now, and then theirs and ours: For ours 1. ariseth from *Faith*, theirs from *fright*: 2. Ours is with labour and contention, theirs without all difficultie. 3. Ours is imperfect, theirs perfect. That received opinion of *Dives*, that *Faith* and *Hope* shall cease in heaven; is not to be understood of the *Essence*, or substance of those graces, but of their imperfection, and manner of their use: *Faith* shall be perfected by Vision, and *Hope* by Fraction: *Wee*^{199.} shall then see, what now we beleeve; and enjoy, what now wee hope for. Yet shall there bee still use both of *Faith* and *Hope*; in as much as there shall for ever be something that wee shall never fully see; something that we shall never totally and together enjoy: the infinite essence and Goodnesse of God, which no creature can comprehend: and the Eternitie of Happinesse, which no creature can at once and together posesse; and therefore shall have use of *Faith* to beleeve the one, and *Hope* to expect the other: Those exceptions therefore of the Schooleman may be easily answered both concerning *Faith* and *Hope*; *That because Faith Aquin. 12.8.q.* is that where by we beleeve what we doe not see; and in hea-^{67 a.3.c.} ven shall see that which now we beleeve, therefore it is im-^{Ibid. art. 4.c.} possible that *Faith* should remaine. And againe, because we hope for that which wee have not; and in heaven, have in possession, that wee now hope for, therefore it is impossible hope should remaine in heaven; For I assume, against himselfe; But in heaven, there shall bee alwayes something which wee shall not see; and something we shall not enjoy, (without any derogation to our happiness) unlesse hee will deifie the creature; therefore there shall be still use of *Faith* and *Hope* in heaven: And this may bee illustrated by the contrary *Feare* of the damned; which feare being (contrary to *Hope*) an expectation of evill to come, though the *Feare* that now wicked men have of hell shall cease, when they once come in hell, feare being turned to present sensie and feeling; yet they shall be tormented with the *feare* and ex-*pectation*

The Devils
believe and
tremble. Jam.
2.19. Pembe.
ubi supra, p. 197.

Ibid. ad 2^{am}.

pectation of the eternall succession of their torments, which shall be one of the worst pieces of their hell : So on the contrary side; though *Hope* in the Godly, in regard of the complement of their *Happinesse*, shall cease, being turned into fruition; yet in regard of the eternitie of that fruition, their *Hope* shall be extended to eternitie : and this shall be no small portion of their *Happinesse*. His distinction betweene the *fear* of the damned, and *hope* of the blessed ; that feare may better bee in the damned, than hope in the blessed, because (forsooth) in the one there shall be a succession of punishments, and so there shall be a respect of futurition or time to come ; and in the other, the glory shall be without succession, after a certaine participation of eternity, in which there is neither time past, nor to come, but onely present : I say, this distinction is not true, (as I suppose) because there is the same succession of *Happinesse* in heaven, as of torments in hell ; in regard of the creatures, who being finite, cannot infinitely at once enjoy their eternall *happinesse* : God onely being infinite and onely eternally, at once and together enjoying his owne *happinesse*: But enough of that : I now rejoyn ; If there be, (as its probable) a continued existence of *Hope*, and wee shall have alwayes *Hope* attending upon our *Love*, its as probable, that *Hope* shall not be idle ; but exercised often, if not continually, in viewing of its object, and that *view* cannot but excite our love to all holy obedience, and that for ever : If not, then heare —

2. Proposing
the many Ab-
surdities of
their opinion :

For,
1. They make
void the Pro-
mises.

2. The many *Absurdities* that will follow, if that opinion may be granted, that a *Christian* hath no use of his *hope* to encourage himselfe in the service of God.

1. They *wilifie*, yea *nullifie* the *Promises* of God, made to us in Scripture, at least in regard of a regenerate man : For to what end are the *Promises* made to our obedience, if, for the better and more cheerefull performance of our obedience, we may not, by the eye of hope, looke at them ? To what purpose were *Colours* made, if the *eye* must be debarred the sight of them ? or *musicall sounds*, if the *ear* may not be

be permitted to heare them? &c. Take away the use of the Sense, and take away the object of that Sense: Take away; *Hope*, and away with all the *Promises*.

2. They cannot evacuate *Hope*; but all other graces will : Destroy all vanish with it: The Graces of God are like a Chaine, draw Graces; as but one linke, all the rest will follow; *Addo to your Faith vertue, &c.* Take away *Hope*, and take away all.

1. Joy; which (much of it) arises from *Hope*: *Rejoycing in hope*. Rom. 12.12. *We rejoice in hope of the glory of God*, Rom. 12.12. Rom. 5. *Lively hope--wherein ye rejoice*, 1. Pet. 1.3,6. Yea and 5.2. the greatest and strongest part of our *Joy* springs from *Hope*; *That we might have strong consolation, who, for a refuge, have laid hold on the hope set before us*, Heb. 6.18.

2. Patience; which likewise is the daughter of *Hope*; 2. *Patience. If we hope for the things we see not, we do with patience wait for them*, Rom. 8.25. called therefore the *Patience of Hope*, 1. Thes. 1.3. *For joy set before him, endured the Cross*, Heb. 12.2, &c.

3. *Faith* it selfe is likewise in danger; For though *Faith* be the mother of *Hope*; yet *Hope* is the staffe and strength of *Faith*; and were it not for *Hope*, *Faith* it selfe would soone languish: *Sanguis fidei, spes. Hope is as the blood of Faith*: Clem. Alex. In the body, the blood is *vehiculum anima*; the charet of *and*. the soule, the life running in the blood; take away the blood, and you take away life: so take away *Hope*, and *Faith* will soone expire: and therefore it is that *Faith* and *Hope* are so often joynd together in Scripture; *That your Faith and Hope might be in God*, 1. Pet. 1.21. *We shrough the spirit, wait for the hope of righteousness, by faith*, Gal. 5.5. And we are said to be saved by *hope*, Rom. 8.24. as well as by *Faith*. Take away *Hope*, and take away *Faith*.

4. Love also will not bee long after, if you take away 4. *Love it selfe*. *Hope*; for *Love* it selfe (as I said) proceeds from *Hope*, as well, and more immediately than from *Faith*: This is their order, in regard of causalitie and generation, as the Schoolman calls it; *Faith, Hope and Love*. *Faith produces Hope, and Hope produces Love*; Because we *Hope* to ob-

taine those good things promised to, and beleeved by *Faith*; therefore we are moved to love him, that hath promised, and will performe them : *Faith saies* (saies devout *Bernard*)

*In Psal. Qui
babat. 5. 10.* there are great and gloriouse things laid up for Gods Saints; *Hope saies*, they are reserved for me ; *Love saies*, I runne to them and embrase them : *Faith beleeveth them*, *Hope ex-*

Bern. de pass. *Hope at last enjoys them*: And this is true, *Dom. c. 43.* *Looke how much a man beleeveth*, *so much hee hopes*; *how much hee hopes*, *so much the more hee loves*. *Love indeed* proceeds both from *Faith* and *Hope*; but in a different consideration : From *Faith*, as *Faith apprehends* the mercy as present ; from *Hope*, as *Hope expects* the same mercy as future : Or rather, we may see some resemblance of the

Trinitie in the proceeding of these three Theologicall vertues one from another : *Hope issues from Faith alone*, as the *Son* from the *Father* : *Love proceeds from Faith and Hope*, as the *Holy Ghost* from both the other persons : Take away *Hope* then, and you destroy not onely this *Trinity*, these three, *Faith, Hope and Charitie*; but also the *Unitie* of procession, and the very *Essence of Love*; as the joynit issue of *Hope* and *Faith*. In a word, *Hope* both breeds and perfects *Love*; we could not so love God for what hee hath done, but for the *Hope* of what hee will doe ; so that I may

1. Cor. 15. 19. apply that of the Apostle hither ; *If we have Hope only in this life, we were of all men most miserable*. Those then that stand so much for *Love*, to the vilifying, yea nullifying of *Hope*, will in the end prove in themselves a nullitie of *Love*. Little *Hope* little *Love* : No *hope*, no *Love* at all.

5. All Obedience. 5. Lastly, (which they little thinke) all *Christian obedience* is thus indangered, or at least, a great part of it : For

1. Cor. 9. 10. take away *Hope*, even hope of reward, and what will become of all good works ? Does not every reasonable creature work out of *Hope*? *He that ploweth, ploweth in hope*; *and hee that thresheth, thresheth in hope* : The *Souldier* warres in *hope* of victorie and spoile ; the *Mariner* goes to sea, in *hope* of gaine ; and so of the rest : If you think this *hope* hath no influence into our *Christian obedience*; heare the

*Chrys. Tom. 5.
p. 275.*

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the Apostle; *Hee that bath this hope; (to be like him) pur-* 1. Joh. 3. 3. *geth himselfe as hee is pure:* 1. Job. 3. 3. And heare Saint Paul for both the parts of Sanctification; *Seeing wee have such Promises* (to bee the sonnes and daughters of God, in the end of the former chap.) *Let us cleanse our selves from all filthinesse of the flesh and spirit;* there's the first; *Persevering holinesse in the feare of God;* there, the second: Hope therefore is a speciall Principle of New Obedience, and that because, 1. of the *excellence* and difficultie of the object, Aquin. 1.2. a. q. which excite and sharpen diligence, and 2. also in regard of 40. a. 8. q. the *delication* and delight, the proper issue of Hope, which furthers and quickens operation; as he well observes: They then, that cry downe *Hope*, cry downe (by consequence) all holinesse and obedience. And now, I hope they will consider, they have brought the matter to a faire passe; that by taking away one grace, have subverted all; *Joy, patience, Faith, Love,* and all *Obedience.* But we have more to say yet.

3. The manifest *injurie* they doe to a Christian Soule, de- 3. Despoile a priving him of so necessarie a furniture, as *Hope* is: we will Christian, of expesse it by a double Metaphor; of a Souldier, of a Ma- riner.

1. Of a *Souldier* by land; Our life is a spirituall, and 1. His Helmet. continued Warfare; There is a *Panoplie*, or whole-armour commanded to bee put on, Ephes. 6. Amongst the rest, the Ephes. 6. 17. *Helmet of Salvation;* which, what it is, Saint Paul him- selfe tells us in another place, *And for an Helmet, the Hope of Salvation.* 1. Thes. 5. 8. They then that deny a Christian this 1. Thes. 5. 8. use of his hope, send him into the Field without his *helmet*, and so expose him to certaine danger.

2. Of a *Mariner*, by sea, then Hope hath a double use un- 1/2. The wind at der a double Metaphor in Scripture: sea.

1. Of the *Wind*, Heb. 6. 11. πληροφορία ἐλπίδΩς, the Heb. 6. 11. full gale (so the word imports) or full assurance of hope. If the Christian Soule be a *Ship* (sailing in the sea of this world) Faith may represent the *Pilote*, and Love the *Saile*; but Hope is the *Wind*, that must fill that Saile: Let the Pilote be never so confident, the *Saile* spread to the utmost, yet if it want a

good gale of *Winde*, the ship lies becalmed; and her course is ever quicker or slower, as the *wind* rises or fals: A Christian on earth without *Hope*, is a Ship at Sea without *winde*.

3. His Anchor.
Heb.6.19.

Ἐλπίς ἡ ἀγαθὴ
κυρίου ἀσφαλής,
ἡ τοπεῖα τῆς
μητέρας τῶν
την καρδιὴν τὸν
τῆς ἀγάπης τὸν
εὐδαιμόνιον
οὐδὲ τὸν σωτηρίαν
τοῦ θεοῦ αποτελεῖ
τούτη τοῦ απο-
τολλούσαν
λύχον. Chrys.
ad Theod. Laps.
ep.2. Tom.6.
p.61.

2. Of an *Anchor*: Heb.6.19. which *hope* we have as an *Anchor* of the soule, *sure* and *stedfast*, &c. A Ship may sometimes have too much, or a contrarie *Winde*; and then shee hath need of an *Anchor* to fixe her, from being carried away, especially when shee drawes nigh her desired *baren*. Let *Faith* be the *Ship*, if you will, (and wee heare of some that make *Shipwreck* of *Faith*) Let *Love* bee the *Merchandise*, or passenger, to bee conveyed to heaven (when *Faith* and *Hope*, in a sort, cease, and stay behinde) yet *Hope* is the *Anchor*, that fixes the *Ship* from being tossed to and fro, and carried away with every *windo* of *doctrine*, or *wave* of temptation, till *Love* the passenger, or merchandise be landed in the *baren*: As the *Ship* with all her tacklings and the *Anchor*, lye still at *Sea*, but the passengers and commodities are transported on *Land*: They then that deny this use of *Hope*, expose the Soule to certaine danger; either to be becalmed for want of *Winde*; or to bee carryed away, for want of an *Anchor*: If this be not enough, heare all:

4. Incurre
harsh cen-
sures.

4. The harshnesse of the *Censure* they are like to undergoe by this opinion: For if there bee no such use of *Hope*, then marke,

2. Pet.1.3.

1. Either they are not yet converted, but in the state of Nature still; as being such as the Apostle sayes the *Ephesians were*, without *hope*, Ephes.2.12. before their Conversion.

2. Or else, that they have lost their *hope*, after once they had it, in Conversion; which cannot be, seeing a rege-
nerate man is begotten against to a lively *hope*.

3. Or else, (which some doe not sticke to affirme) that we have alreadie all wee *hope* for; that is, all alreadie *glory-
fied*: For if wee may not hope for any more, it is, as it there
were no more to bee hoped for: And this is it, which
some

some both senselessly and ridiculously have affirmed (and well they may, upon their former opinion) *that our glory in heaven shall be no other, no more, than what we have already, but only in our sense and apprehension*; Contrary to the plaine text of the Apostle, *We rejoice in hope of the glory of God*. These, and many more perhaps, are the *Abjuridities* wherewith this *Novell* opinion is heavily pressed; which we leave to their more serious consideration: and deliver

3. The grounds of this their *error*, as farre as wee can conceive, and there are these two, the common *mothers* of most errors:

1. *Pride*, and strange presumption of their owne perfection, and of the strength of their own (supposed) *Love*; that they can, and doe *love* God so well, that they need not be beholden to any inferior helps; contrary to the experience of all good hearts, in all times, who were glad, and thankfull for these supportations of the weakenesse of their imperfect *Love*.

2. *Ignorance*, the fertile * *wombe* of all errors and heresies whatsoever; However these men thinke themselves wise, and able enough to teach their teachers, yet this opinion manifests a manifold *ignorance*. We instance some particulars:

1. Of the true distinction and uie of Faith, Hope, and Charitie; and that's the reason, that *Faith* and *Love* have devoured *Hope* betweene them: For let me aske them, Why doe they doe good works? They will answere, Because they *Love* God. I aske againe, Why doe they *love* God? Because of their *Faith*, whereby they beleeve the *Goodnesse* of God shewed toward them: All this is true, but not enough; for they should have taken in *Hope* between *Love* and *Faith*, and said, Wee *love* him, because we *hope* in him; and *hope* in him, because we beleeve in him: For this is the right order of these Graces. The good man is compared to a tree, *Psal. 1.* the roote of this tree, is *Faith*; the stemme or bodie of it, is *Hope*; the branches of it, is *Love*; the fruit of it, are Good works: Now it is true indeed, the fruit

See Mr Burton's
Gospel and

Law reconcili-

led pag. 35.

Rom. 5. 2.

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Expon-
ding the

grounds of

their errors.

1. Pride.

2. Ignorance
of three par-
ticulars.

* *Merus igno-
rantie. Tertull.
Apol.*

1. Of the na-
ture and order
of Faith, Hope
and Charitie.

growes immediately upon the branches, Good works proceed from Love; but the branches grow next upon the stemme, and not upon the root immediately, that is, Love proceeds from Hope, and Hope from the roote of Faith: Let them learne this, and then they will not exclude Hope: but give it its due place.

2. How a free gift and a Reward may stand together.

2. Of the possible Union of a Free-gift, with a Reward: For thus they seeme to reason; If all be of Free-gift, then is there no reward; if no reward, then no hope of reward. But this is their ignorance; Free gift and reward agree well enough together; The same thing may bee a Free gift, as not being merited by us; and a reward, as so promised by God; and then it is *just* with him to performe his owne promise: The ignorance of this, is one cause of the popish Merit; Where there is a reward, there is Merit, say our Rhe-mists: and these men for feare of Merit have utterly renounced all reward; whereas, wee say, There is a reward, where there is no Merit; and where there is a Free gift, there may be a reward notwithstanding, freely promised, and faithfully performed.

3. Of the right use of the Law.

3. Of the right use of the Law, to a regenerate man; and this is the Source and spring-head of all their erroneous conclusions; For if there be no Law, it will follow; Then first, there is no use of promises; if no promises, then no reward; if no reward, then no hope of Reward: Againe, if there be no Law, then are there no good works; (for no worke is good without a command) if no good works, then no reward; and so no Hope: As on the contrarie, If there be no Law, then no sinne; if no sinne, then no punishment; if no punishment, then no Fears: So that this first Absurdite being granted, all the rest will follow; which I earnestly desire they would seriously consider. And so I leave them, and come to a second use of

2. Justification of our practise.

2. Justification of our practise; I meane of us Ministers who urge upon men, even the best men, the duties of Religion, as with feare of punishments on the one side, so with Hope of Reward, on the other side: For which our method,

wee

we are by these *Novellists*, stiled *Logall Preachers*, &c. But I would gladly be resolved by any reasonable man, why wee may not as well use the like arguments, as (I say not the prophets of old) *Christ* and his *Apostles* in the New Testament? why may it not be as lawfull for me, to exhort men to the patient suffering of persecution, and that with joy, as for our Saviour, with the same argument; *For great is your reward in heaven?* why may not I provoke men to an endeavour of perfect Holinesse, with remembrance of the Promise of God, the object of Hope, as S. Paul did his *Corinthians*, *Seeing we have these Promises, &c.*

2. Cor. 7. 1.

3. *Admiration*, at the never enough admired *Goodnesse* of God, and our owne badnesse: His *Goodnesse*, that will omit no meanes to doe us good; Commands, promises, threatnings; to worke upon our *Love*, by the *Goodnesse* of his Commands; to perswade our *Hope* by the *Sweetnesse* of his Promises; and (if these will not prevale) to *scare* us from our wicked courses, by the *terrors* of his threatning: He might (as Kings) command and expect our obedience; or punish our disobedience; but no meanes shall be omitted to worke us unto Good. Our owne *badnesse*, that will admit scace any of his meanes to doe our selves Good: Nor Commands, nor promises, nor threats can prevale with many (too many of us) either to forsake evill, or doe good: What mettall are we made of, that no course can work with us! A King a mortall man, commands, and wee obey; he threatens, and we quake; he promises and we runne: O the lamentable *badnesse* of our hearts; O the admired *Goodnesse* of our God! &c.

2. Our owne Badnesse.

4. *Exhortation*; that seeing we know our libertie, wee learne to use it; to provoke our selves unto Good works, by the *Hope* of the promised Reward: Bee not so ignorant, as not to know it; or so proud and presumptuous, as to refuse such gracious Helpes, as God in mercy hath afforded us: We say to you, in the words of S. Paul, (and why may we not?) *Cast not away your confidence* (which is nothing but a confirmed *Hope*) *which bath great recompence* of Heb. 10. 35. reward:

Gal.6.9.

reward: And againe, Be not weary of well-doing, for in due season you shall reap, if you faint not. And with S. Peters, Gird up the loynes of your minde, and hope to the end, &c. Yet take some Cautions with you, for your better directions in the use of your Hope: For there is a Hope of reward lawfull, there is another unlawfull; Both good and bad are carried with hope of Reward, but you shall observe a palpable difference, in these particulars:

1. In the Ob-

ject hoped for. 1. A wicked man lookes at the present, not regarding the future; at a Temporall, not an eternall reward; Like that prodigall child, *Father give mee the portion of goods, &c. what profit, (present profit) is there in serving of God, say they, Mal. 3.14. Who will shew us any good? What good? Corne, and wine, and oyle, profit, pleasure, honour; not stayning or trusting to any thing hereafter: But the truly godly man lookes at things to come; and like a good child waites till the time appointed of his father;* So S. Paul intimates the difference, *While wee looke not at the things that are seene (as worldly men doe) but at the things which are not seene; For the things which are seene are temporall, but the things which are not seene are eternall.*

2. Cor.4.18.

2. Wicked men looke at the reward, as a due debt, merited by their formall obedience; *Give mee the portion of goods that belongs to me, said hee;* and therefore bargaine with God for it: The godly expect it, as a speciall favour of promise; in all humilitie acknowledging themselves lesse than the least of all Gods mercies; that's another.

3. In the end.

3. Whereas there are three things in Scripture to bee eyed and observed, the command, the promise, and the threatening; and it is not possible to looke upon them all at once with two eyes: A wicked man bestowes both his eyes, one upon the threatening, the other upon the promise, but neither upon the command; A godly man, what ever he doe with one eye, to bestow it either on the promises or threatenings; the other is ever fixed upon the Command: which difference is apparent by this; that where the Command comes without an expresse promise or threatening, a wicked man will

Psal.4.

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will doe just nothing, neither forsake evill, nor doe good; Take a vaine-glorious man, tell him, God commands him to give almes; if you doe not tell him withall, You shall have applause and credite from men, if you doe it; or a curse attending you, if you doe it not; hee lies like a Ship at Sea, becalm'd for want of wind; or a Mill, that moves no longer than the water runnes: yea that many times, neither Promises nor threats can make him stirre to performe an expresse command; which argues, that those commands he performs, he doth it not out of respect of the command; but either out of hope of reward or feare of punishment: On the other side take a good man, tell him, *This saith the Lord*; this is Gods will and command; though you say nothing of the promise or threatening; he is like the Centurions servant, if he say, *Goe, he goes, &c.* That's the difference that David intimates, when hee sayes unto God; *I have an eye, or respect, to all thy commandements.* As a good servant, that respects his Master; Let strangers say, Goe, or Come, he stirres not, because hee respects them not, though perhaps, they promise or threaten; but if his Master doe but winke with his eye, or nod with his head, intimating his pleasure, hee presently runnes. The Command of God is the wind that fils his Sails; as that phrase is elegantly used by the Apostle, πεπληρωμένοι τῷ θελήματι τῷ Θεῷ; fil-Phil.4.12. led with all the will of God; as a Saile with wind.

4. Because wicked men will pretend Conscience of a Command; there is yet another difference observable: and that is, That where these two meeet (as sometime they doe) a Command, and a Promise; a wicked man doth it principally out of the Hope of reward, and subordinates the command to his owne profit. Take but an instance or two: Balaam goes to Balaac, as hee was commanded, or rather permitted by God: but the Load-stone that begun this motion was that wages of iniquitie, the Reward promised by Balaac. The like may be noted in Jebs, who drove furiously in the execution of Gods command (as he would seeme) upon Ababs familie; and in pretence cryes, Come see the

zeale, &c. But the first Mover of all this fury (rather than zeale) was that messege of the Prophet, *Thus saith the Lord, 2.King. 9.6,7. I have annointed thee King over Israel.* The Kingdome was principally in his eye ; and if he might have safely enjoyed that, without any further danger, I doubt whether *Jehoram*, and *Jezabell*, and the rest had dyed. With a *Godly* man it is quite contrary ; where he hath an eye upon the *Reward*, he subordinaates that to the *command*, and uses it onely as a helpe to further his execution of the command. This will the better appeare, if we sever the dutie from the reward ; which meeting together, make it doubtfull (to others at least) which most *prevails* to the motion. For instance, when *Religion*, and *prosperitie*, and *peace*, and *credite* meete together, who, almost, is not religious ? and it is a hard matter, for a by-stander, to say, which drawes most : Sever them and you shall see straight. Two *Gentlemen* walke together with one man at their heeles ; what stranger can say, whom he followes ? Follow them but till they part, and you shall discover the man to whom he retaines : So is it here, If to bee religious (in such times, and places, or company) may purchase a wicked mans *danger*, or *disgrace*, or *scorne*, &c. you shall see a hollow heart forsake and almost abjure *Religion*, and swimme along with the streme : As the *stonie-ground-hearers* made faire shew till persecution arose, and then they were *offended* ; which concludes strongly they followed *Religion*, but for *Peace* sake, and not *Peace* for *Religion*. Now a truly good heart, is principally drawne by Gods *Command*, and intire Love to *Religion*; which appears by this, that sever *Peace* from *Religion*, hee still keepes on his course; and though the world frowne or scorne, or kill, hee will follow his *Religion* still. What use then of the *Hope* of reward ? why, indeed, if hee may have *Peace* with *Religion*, hee likes it well, and is so much more zealous in his *Profession* of it ; but if not, he cares not for it, but will rather part with *Peace* than with *Religion* : The *hope* of reward is in his eye, but by the by; He takes not up his *Religion* for *Peace*, but makes his advantage of *Peace*,

to advance his Religion. It is a prettie phrase of the Apostle concerning Moses, *Heb. 11. 26.* not *is* *the*, but *& we*, *Heb. 11. 26.* *Shall* *be cast an eye* (after he had made his choice, and was going on his way) upon the recompence of reward: Not as a ground of undertaking, but as an encouragement of his undertaken journey. As if a father should bid his loving and willing childe goe of such an errand; and when he was ready running, should call him backe and say; Childe, because I see you are so willing, to execute my command, looke you, here's mony to put in your purse, to spend by the way, and here's a horse to carry you with more ease; and hereafter I will promise you, you shall bee my heire. This no doubt, must needes put joy and spirits into the Childe, with more cheeresfulnesse to performe his dutie; though he had no eye upon these in his first setting out. In a word, there are two things that further the motion of a clock, the *Plummēt*, and the *Oile* bestowed upon the wheelles; the first and chiefest is the *Plummēt*, that beginnes the motion; the next is the *Oile*, and that facilitates the motion. So, be it a good man hath an eye to the reward, yet the command of God is the *Plummēt*, or pryme mover; if he meet with a *Promise* by the way, he uses it as *Oile* to make his motion quicker: The command of God is the principall *Mover*, the hope of reward is but the subordinate helper of his course. And this, I take it, is lawfull, against all cavils and exceptions; A man, first looking at God, may in the next place look at himselfe, and helpe himselfe, in the service of God, with the hope of a promised reward.

And this is the thing, I have hitherto intended to urge upon you; The work of Religion is not more laborious, than to it. The Motive the Reward promised is glorious: Looke not so much at the work as at the issue. What though you see no present profit, Verily there is a reward for the righteous: Hee that sowes, shall in due seafon reape; Good works are a seed, which manytimes seeme lost; and we think all is gone. No, they are a seed, which must lye a time under ground, before it can come forth: *He that goeth forth and carries good seed, shall come* *Psal. 116. 6.*

*againe with joy, and bring his sheaves with him . I use but this perswasion ; The want of this eying of the Promises of God, is the cause of all, or much of our discontent in our callings, of Magistrate, Minister, master, servant, &c. when we find not our labour successfull, or that respect which we expected upon our conscientable endevours : No man so crossed as I; No man takes so much paines to so little purpose ; No man findes such poore respects, &c. Is it not because thou lookest at men, and hast not an eye upon God, and upon the promised Recompence of reward ? It was a strong weaknesse, and a strange puerilitie for such a Prophet as Jeremie, to say upon the non proficiencie of his people, *I will speake no more in the name of the Lord ; Oh that I had a cottage in a garden of Cucumbers, &c.* That was Heroicall of another, his fellow,*

I.Sa.49.4.

1.Pet.5.2,3.

Col.3.23, &c.

I have laboured in vaine, I have spent my strength in vaine ; yet surely my judgement is with the Lord, and my work (or reward) with my God. My brethren (the Lords Ministers) bee instant, preach the word, in season, out of season ; be not discouraged by the unprofitableness or unthankfulness of your people ; for you serve a good Master, that will pay you your wages ; and the lesse from them, the more you may expect from him : Its that wherewith the Apostle encourages servants (of unthankfull and unnaturall masters) to all sincere and faithful obedience ; Servants obey your masters, &c. And whatsoever ye doe, doe it heartily, as to the Lord, and not unto men : Knowing that of the Lord, ye shall receive the reward of inheritance ; for ye serve the Lord Christ. The like I say to all estates and conditions of men ; Whatsoever ye doe, doe it heartily, knowing that of the Lord ye shall receive the reward of inheritance. Oh, could we but looke up at God, and his promise of Reward, by the eye of our Hope, how easily might wee in our callings passe through good report and ill report, good respect and dis-respect, and trample all the unthankfulnesses of men under our feet ! I conclude all with the

words of the Apostle, Wherefore, my deare brethren, bee ye constant, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vaine in the Lord.

F I N I S.

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